

# Calvinist Contact

A Reformed Weekly

SEPTEMBER 4, 1992/48th year of publication/No. 2319

## Thinkbit:

"Children today are tyrants. They contradict their parents, gobble their food and tyrannize their teachers."

Socrates (470-399 B.C.)

## Canadian editor explains country's role as peacekeeper

Marian Van Til

TORONTO, Ont. — Since the end of World War II Canadians have had a "deep commitment" to world peacekeeping and involvement in UN operations. They "consider international peacekeeping their own invention," Toronto *Globe and Mail* managing editor John Cruickshank explained.

He made his comments to a worldwide reading audience in the Aug. 14-20 issue of *The Christian Science Monitor*. The *Monitor*, based in the U.S. and run by the Christian Science Church, is a respected news source with subscribers in 147 countries.

Cruickshank asserts that "in the minds of many citizens, [international peacekeeping] falls just short of free, universal health care as a defining policy of the nation."

He notes that Canada's per capita defense spending "has traditionally ranked just above that of Luxembourg and Iceland but way, way below that of France and the United States," something that "has always irked" the Pentagon.

### Modest and unaggressive

The American government doesn't understand the Canadian view, Cruickshank intimates. The U.S. maintains that Canada should carry "a bigger share of the financial burden for world security." But Canadians like it "modest, unaggressive, and cheap," says the editor.

He explains that there was "no public clamour" when Maj. Gen. Lewis MacKenzie took 800 Canadian troops on a UN peace mission to Sarajevo. In fact, he asserts, "there is far more controversy when Canadians are shooting at others than when they are being shot at."

Cruickshank notes that it was Prime Minister Lester Pearson's idea to use UN troops to maintain the peace after the Suez Canal crisis in 1956 — the first time that was done after an international incident. Pearson's idea and his help in executing it won him a Nobel Peace Prize, Cruickshank reminds his audience.

Since that time, over 60,000 Canadian servicemen and women have served in 31 UN missions, and 83 have

died on those missions.

Critics of Canada's role in international affairs — particularly American conservatives — consider peacekeeping the domain of idealists, Cruickshank told his readers, a large number of whom are Americans. But Canada sees such peacekeeping to be a very practical matter.

Prime Minister Mulroney proposed going into Yugoslavia with UN troops "many, many months ago before civil society there began to unravel." Cruickshank says Mulroney is convinced that "a modest force policing an uneasy peace can prevent a divided nation or continent from entering a cycle of accelerating violence."

Mulroney's advice and warnings were ignored at the time but are now "getting consideration from UN members," Cruickshank notes.

## Liddell's Olympic medals donated to University of Edinburgh

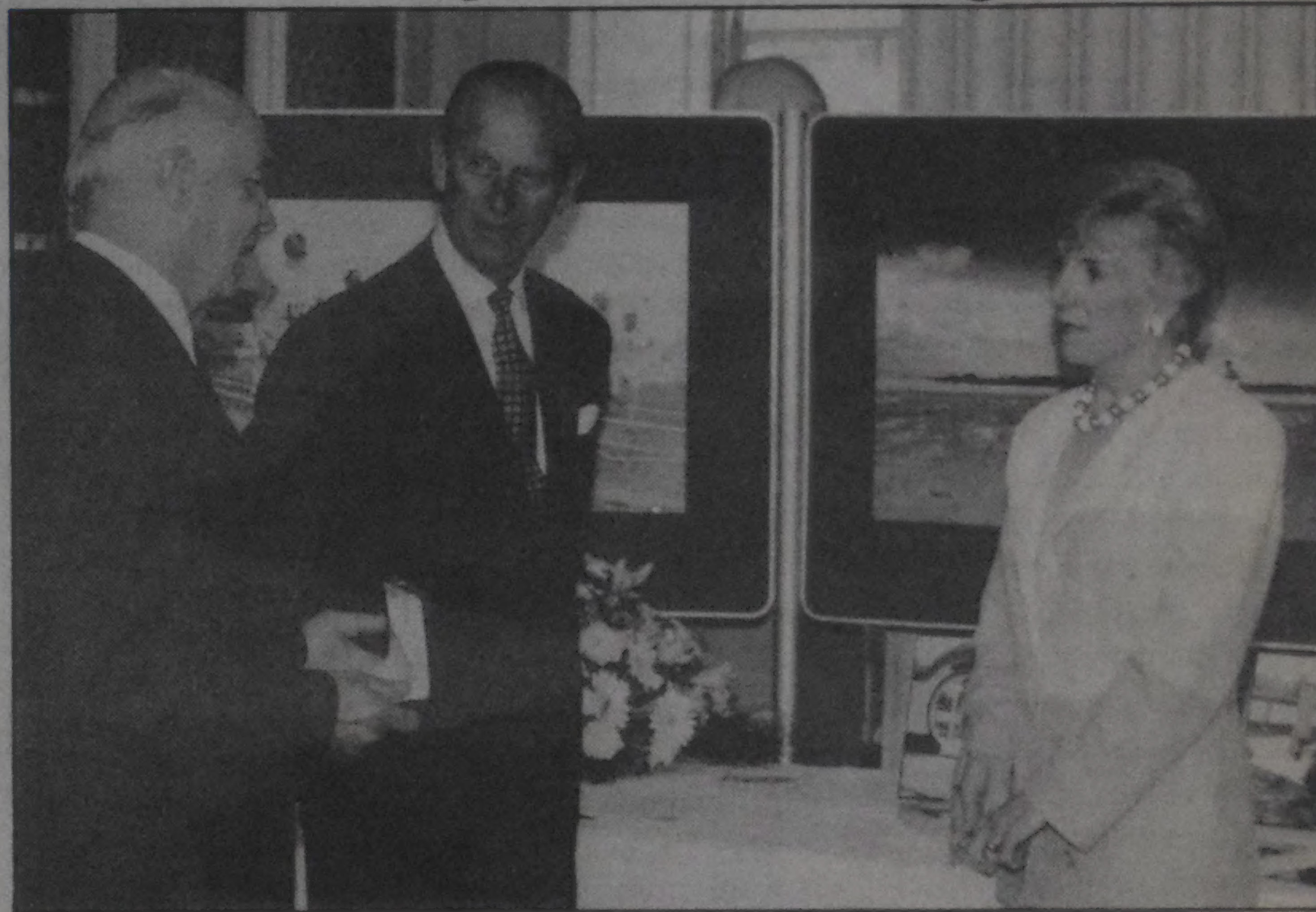


Photo courtesy Patricia Russell

Patricia Russell receives thanks from Sir David Smith (l), principal of the University of Edinburgh, and Prince Philip, chancellor of the university.

### Bill Fledderus

PAISLEY, Ont. — An epilogue was recently added to the story of Eric Liddell, the Scottish Presbyterian runner portrayed in the Oscar-winning film *Chariots of Fire*. This spring his three daughters agreed to donate their father's Olympic medals to Edinburgh University where Liddell trained and received his education.

"There seemed no point in keeping them in a bank when they could be put on display somewhere where they would be appreciated," explains Liddell's oldest daughter, Patricia Russell, who lives in Paisley, Ont.

### Prince accepts medals

On May 20 this year she presented the medals — a gold for the 400m, a bronze

for the 200m and a team medal — to Prince Philip, Duke of Edinburgh, who is chancellor of the university. The faces of the medals are engraved with: VIII Olympiade (8th Olympiad), Paris, 1924; on their reverse sides are scenes depicting ancient Greeks and the ideals of the original Olympics. Liddell's name is engraved in the medals' edges.

### Ripple effect

"We decided to give [my father's] medals to the university because we hope that putting them on display may have a ripple effect," says Patricia Russell. "Seeing those medals and learning the story behind them may encourage, inspire, or motivate someone, who in turn could touch another person — and something good will come out of it. My father was an inspiration to many people in China, even when he was in a concentration camp," she adds.

Eric Liddell was born in China, was later a missionary there and was imprisoned there by the Japanese during the Second World War. He became ill and died in China during the war. His Olympic track and field feats in 1924 and his refusal to run on Sunday because he felt that would dishonour God became known to a broad, worldwide audience with the 1981 release of the movie *Chariots of Fire*.

See accompanying story on p. 10 about the life of Eric Liddell.

## Precision bombing, anyone?

Bert Witvoet

HAMILTON, Ont. — Stan de Jong, C.C.'s office manager, took this picture at a recent Hamilton, Ont., air show. It shows the front landing wheels of the B-52 Stratofortress, a 172,740-pound American bomber that can carry 61,000 pounds of bombs, cruise missiles and other weapons, plus 254,260 pounds of other payload. It has a wingspan of 160 feet.

Just in case you were shopping for one of these, note the sign about convenient locations and about all the wonderful things this machine and its six crew members can do for you, even to the point of providing you with urban renewal! A little sinister, don't you think?

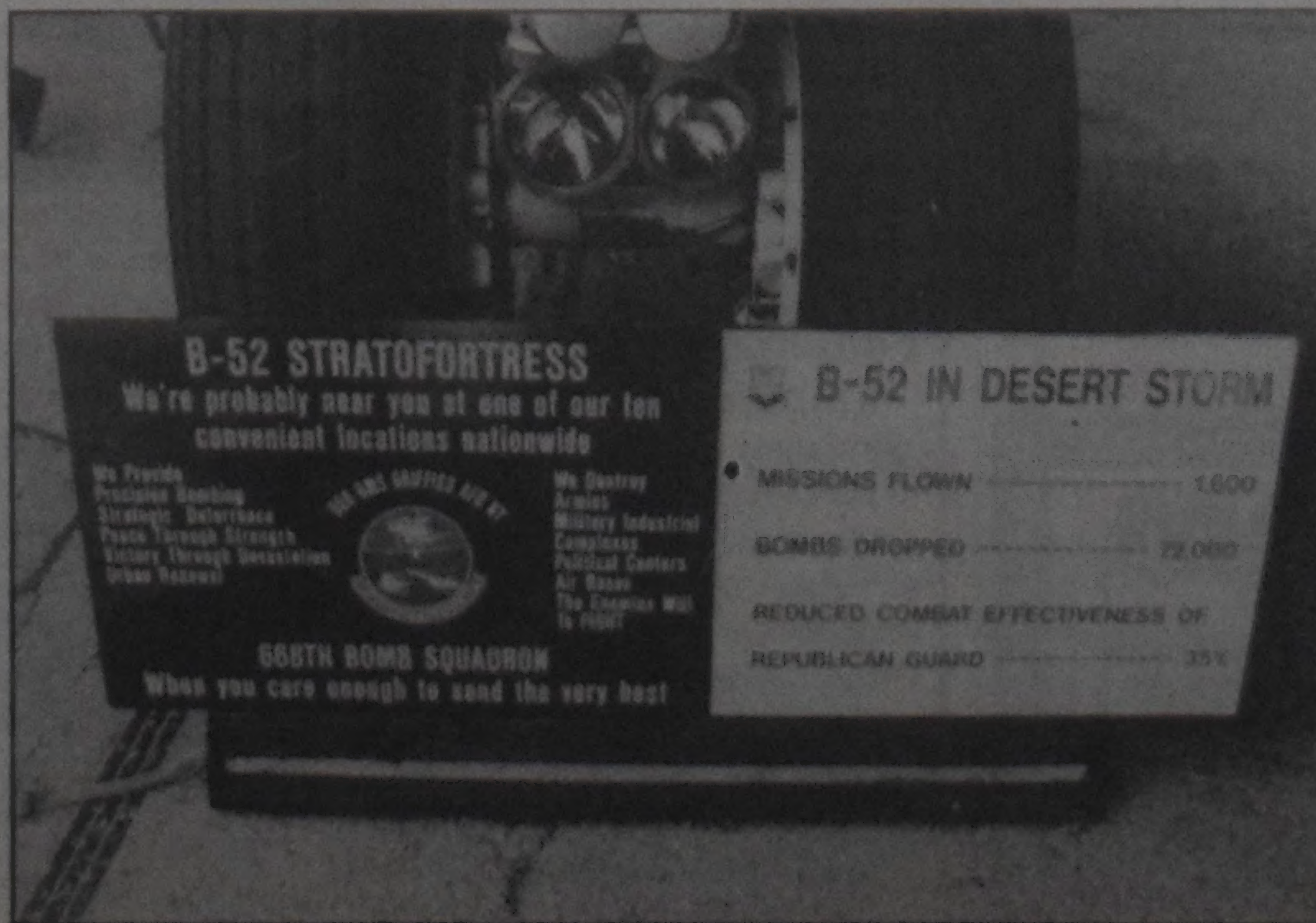


Photo: Stan de Jong

### In this issue:

The ripple effect of Olympic runner Eric Liddell's life goes on. . . . p. 10  
A Marriage Encounter weekend can perk up your marriage. . . . p. 11  
Vice-principal Hilda Roukema reviews three anthologies that explore faith, ethics and apologetics. . . . p. 12

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## Reformational views taking roots in Mexico

Stan de Jong

TORONTO — Harry Antonides, director of research and education for the Christian Labour Association of Canada (CLAC) and editor of "WRF Comment," a quarterly publication of the Work Research Foundation, reports he has discovered a keen interest in a reformational worldview among the students of a Mexico City-based seminary.

The Juan Calvino Theological Seminary has about 63 students, most of whom are *profesionales*, i.e., teachers, physicians, lawyers (two of them are state judges), business leaders and pastors. All of them, remarkably, are ardent students of the work of key figures in the reformational movement, such as Dr. H. Evan Runner and the late Dr. Herman Dooyeweerd.

Dr. John Paul Roberts, professor of systematic theology at the Mexico City seminary, invited Antonides to be the guest of the school and address a graduation conference last July 11.

Antonides was asked to present three lectures tracing CLAC's development in Canada. In his first presentation, Antonides dealt with the highlights of CLAC's history, emphasizing the obstacles as well as the

breakthroughs and progress made over the past 40 years. In his second talk he elaborated on CLAC's vision, especially as it relates to the Christian's view of work, the nature of the business enterprise and of labour-management relations.

In his final lecture, Antonides focused mainly on the larger global context in which Christians seek to be a witness to the fact that the Kingdom of God has come and is coming.

### Spanish translations needed

During lively discussions with students, Antonides heard first-hand about the very serious social and political problems in Mexico. But, he says, "It's obvious that there is a determination among people to take their confession, about the biblical meaning of restoration and healing of society, seriously."

Professor Roberts speaks very highly of Evan Runner, his former professor of philosophy. In his letter to Antonides he mentions Runner's *Religion Escriural y Tarea Political* (a Spanish translation of *Scriptural Religion and Political Task*, the three lectures Runner gave at the 1962 Unionville Conference). That work has served as the spark for a growing

reformational movement in Mexico, says Roberts.

Antonides notes that there is a dire need for translations of all manner of literature. The seminary has already translated several dozen reformational studies into Spanish for classroom purposes.

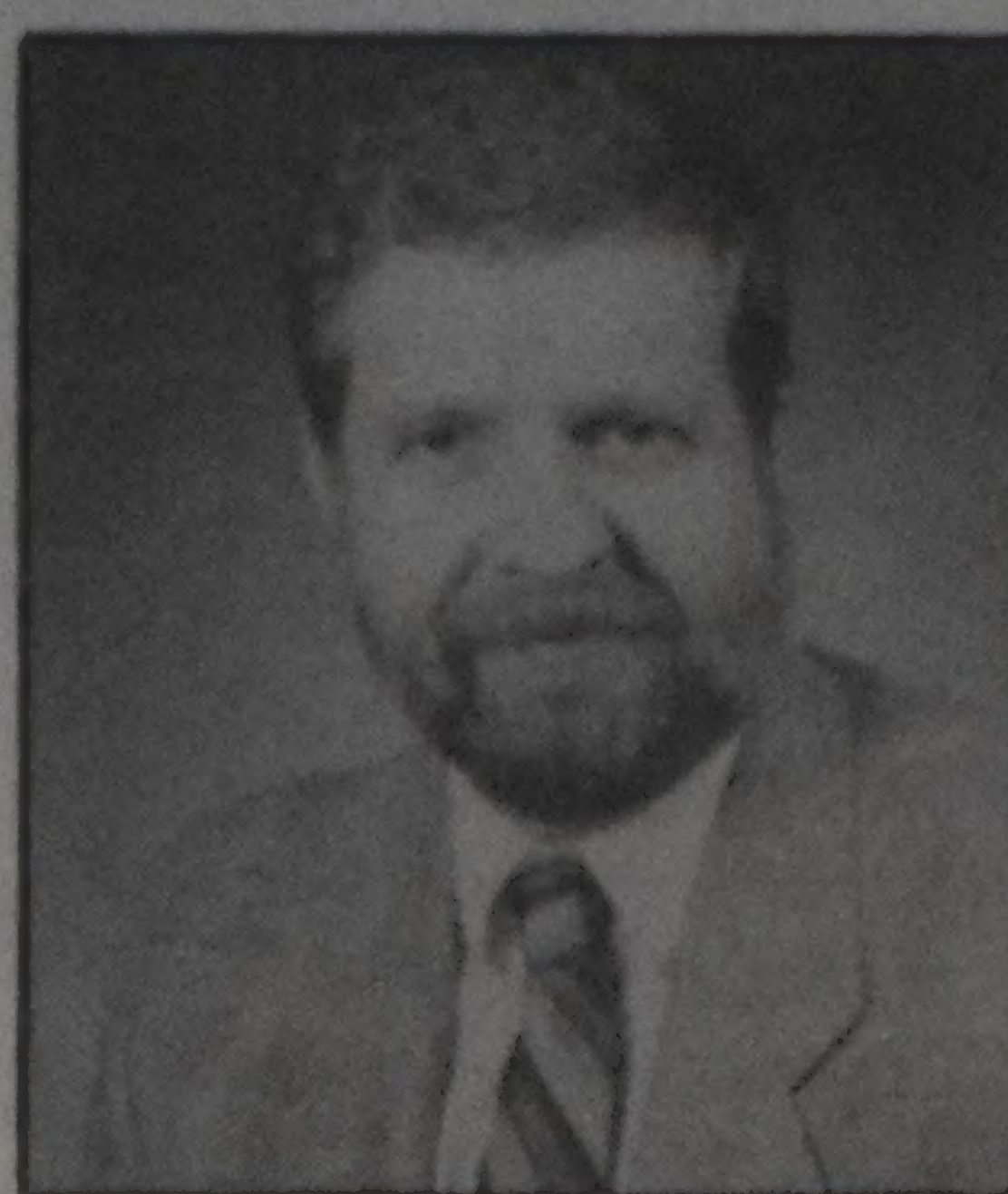
But much more needs to be done. Antonides is now following up on all the bases he

touched while in Mexico City. He has contacted those who established the Dooyeweerd Foundation and others who are working on translating Dooyeweerd's works into English.

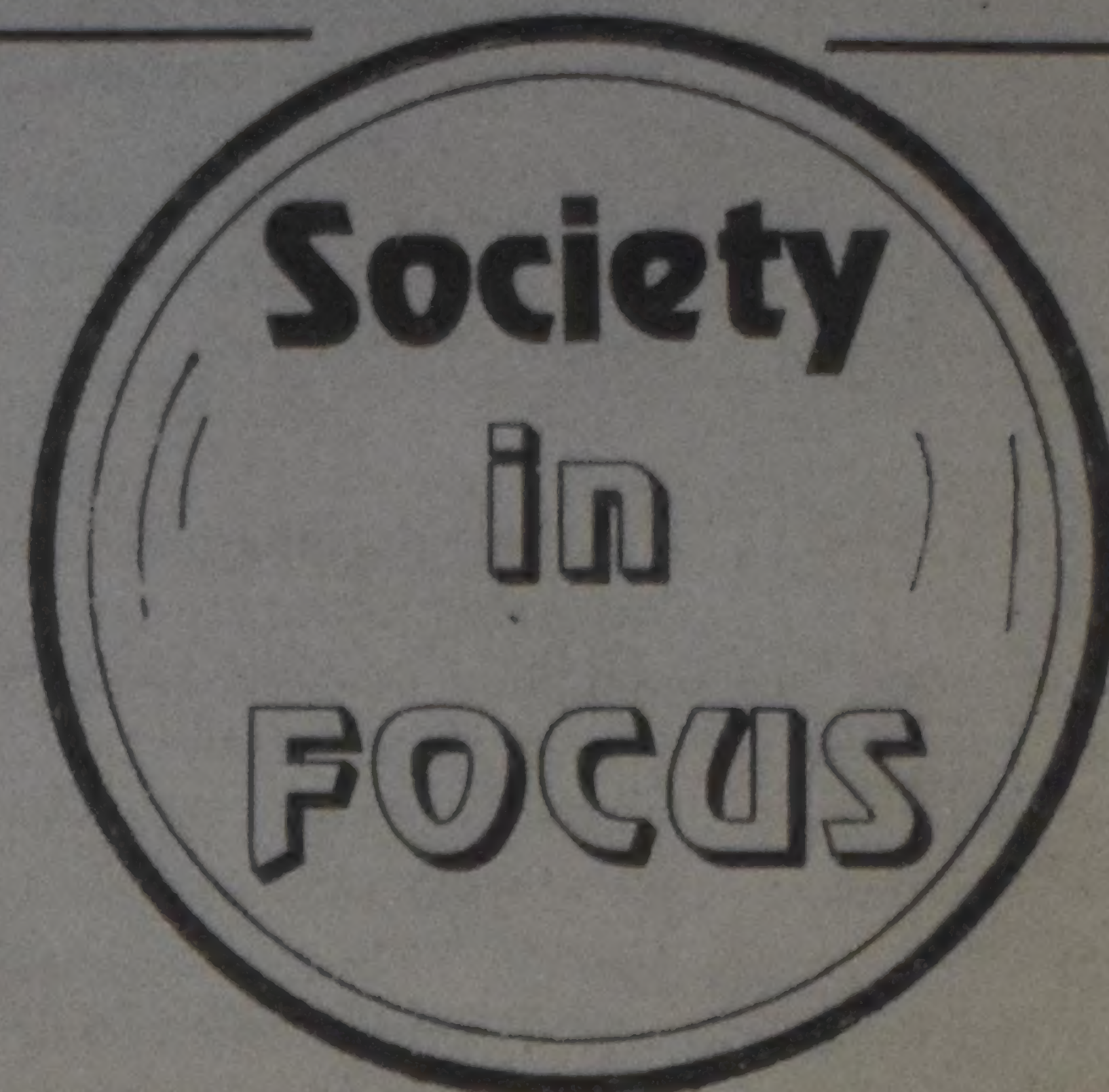
Interestingly, Antonides attended a study session at which a local university professor was teaching a course using as text Kalsbeek's *Contours of a Christian*

*Philosophy*. Most of this book the students had already translated into Spanish.

The chapter on liberation theology from Antonides' book *Stones for Bread* has also been translated and is being widely distributed free of charge in various Latin and Central American countries by the Jesus to the Communist World organization.



Jake Kuiken



## Setting the agenda:

### The ethos of compassion versus the ostrich

I recall well my introduction to what the Reformed community now calls "neo-Kuyperian." It began by attending a *toogdag* in 1957 with Dr. H.E. van Runner, who was then clearly its most articulate spokesperson in North America. Young people's society meetings kindled my interest still further when members of my church returned from ARSS meetings and shared a renewed enthusiasm and vision.

A key concept used by neo-Kuyperians in those days was that of *antithesis*. For sometime then, I thought the Antithesis was the basis of a "them-versus-us" conflict. Fortunately, correction came soon enough, but the full importance of these ideas became clearer when I attended Calvin College and had the opportunity to hear first-hand that "life is religion!"

I learned that the Antithesis did not separate Christians from non-Christians; it had more to do with the human search for meaning and purpose. For Christians, the Antithesis meant a constant striving for a life of obedience in response to the message of the Gospel. Religion was not a dimension of life, it wasn't something to be done, considered at special times, restricted to certain activities or some obscure post-modern form of spirituality. All human activity served either the one true God or a humanly conceived substitute. Thus, neo-Kuyperians offered a unique way for Christians to engage and participate in the affairs of humans.

### Forgetting our heritage?

It strikes me that the Reformed Christian community is forgetting or ignoring this part of its heritage. Instead, we increasingly relate to others around us by sheltering ourselves within ecclesiastical communities, pre-occupied with issues that are largely meaningless to others. Often, the line drawn between "us" and "them" results in an unwillingness to engage "them," except by individualistically oriented and mostly ineffective rescue missions.

In this context the discussion about an ethos of compassion is important and deserves better than an abrupt dismissal as "an empty

phrase." The idea of a creation order, identified with a nostalgic and romanticized past and used as a defense for the status quo, has support. Whether that necessarily leads to an ethos of compassion I don't know. However, I would like to hear more before it's summarily dismissed as a bad idea.

For instance, the discussion about homosexuality and related issues must continue. There are some very good reasons for that discussion.

First, there are men and women in and outside the Reformed community who still quietly hide their gender orientation. Some of them are known only to their brothers, sisters, parents, children or therapists. Their feelings of frustration, suffering, guilt, shame and loneliness are immense and simply foreign to the central message of the Gospel.

Second, the philosophical and religious currents in the broader public discussions about human sexuality and gender orientation extend their influence to other areas of life. To avoid, dismiss or curtail a re-evaluation of our views on these issues is at best naive. We could win the battle but lose the war over the influence of post-modern religion and philosophy.

Finally, if Christians are to establish a direction-setting influence in the development of the public agenda, it will be necessary to engage fully those for whom "religion" is at best an historical anachronism, a stage of human development or merely the highest level on a hierarchy of personal needs.

Perhaps, as a good friend recently suggested, compassion is a response to disorder and, I might add, injustice. As such, it doesn't replace the ethos of a creation order but clearly makes our response inseparable from the way others experience it. Those who are trying to help us engage in the discussion shouldn't be hemmed in by empty phrases. If they are, we'll all end up like the proverbial ostrich!

Jake Kuiken is a registered social worker who lives and works in Calgary, Alta.

## Silicone can cause severe reaction, study shows

Marian Van Til

LONDON — Scientists and doctors have long considered silicone to be an inert substance, making it safe to use in the human body and unable to provoke an antibody (allergic) reaction. Silicone has been in the news this year because of the controversy over whether breast implants containing the substance are safe. But silicone is also used in heart valves, other artificial body parts and tubes used to treat birth defects.

Now a just-released study led by Dr. Randall Goldblum of the Human Biological Genetics Department at the University of Texas demonstrates that silicone *can* affect the immune

system, sometimes quite severely. The findings were published in the British medical journal *The Lancet*.

The study was based on children with birth defects in whom were planted silicone-coated tubes and who reacted severely to the silicone, including developing skin diseases. In previous studies when patients with silicone implants were noticed to have suffered from immune disorders, many researchers deemed it a coincidence.

While the study proves that silicone can cause immune reactions, it is not yet known positively whether it is the cause of the observed skin diseases.

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Pressreview

Carl D. Tuyl



Pressreview

Telephone lines crackled from Ottawa to Victoria, cabinet ministers huddled like monks in prayer and political pollsters tested moods and reactions from Red Deer, Alta., to Mirabelle in Quebec. Monsieur did his creative brooding surrounded by his advisors, and the end of it all is that we are probably (nothing is certain yet) going to have a national referendum on the constitutional package.

There was considerable opposition in Quebec to the premier's proposal. Frere Jacques, whose jowls are beginning to remind me of Diefenbaker, snorted like a lion hit in the behind by an arrow. More serious was the opposition in Bourassa's own party, where the powerful youth wing gave the thumbs down sign.

The Liberal Party is proposing a referendum on the new constitutional deal rather than on sovereignty. Like one rescued after being lost in the wilderness, Chretien appeared on our television screens to tell us that he did not like the proposed Senate and a current member of the upper house, Senator Ed Lawson, gave notice that he expects to be paid till 2004.

NDP's Yukon Audrey complained about the fact that the guarantee for more seats for women in the Senate was eliminated from the final package. Reform's Preston Manning hasn't delivered much meaningful comment yet, but Stephen Harper, senior policy advisor for the Reform Party, has criticized the deal for lacking specifics. What does he want in it — the amount of Gucci shoes allowed the prime minister?

One area in which the new constitutional agreement is not very progressive is in eliminating inter-provincial trade barriers. According to the Canadian Manufacturers Association these protectionist barriers cost taxpayers about \$6 billion annually, or about \$1,000 for the average family of four.

Remember the old, weekly garlic-is-good-for-you ads

in this paper? Well, researchers from Rutgers University have determined that it is the truth. Of course it is. *Calvinist Contact* would not carry false advertising.

The average weekly wage of a Canadian industrial worker in May of this year was \$547.90. In Mexico the weekly wage for such a worker is about \$100.

Science keeps improving the human condition: in a place north of Sudbury, Ont., fishing enthusiasts can buy worms from a dispensing machine.

In politically correct language it must be stated that the summer of 1992 made climatically challenged people out of Ontarians. The tomatoes in my plot look like used tennis balls, and the beer brewers complained that we did not buy enough of their products, which might have to do more with their prices than with temperatures.

Hurricane Andrew chased people from their houses, and all other news from the front

pages. The material devastation in southern Florida and on the Louisiana coast can probably be expressed in dollar amounts but the resulting human grief is inexpressible.

Yes Sir, churches in the former Soviet Union are free, and what do they do? Fight! A bitter split has developed between the Russian and Ukrainian Orthodox churches about who owns what. By schisms rent asunder, by heresies distressed and by property rights divided. Even the soldiers at the cross did not want to tear the seamless robe — but the Lord's followers keep dividing like cells in the primordial mass.

"Let the children come to me ..." Christ said. But in Liberia children walk around with automatic firearms; in Somalia they die from hunger; in Sarajevo they huddle in shelters; in Bangladesh they are enslaved; in cities all over they are born with addictions; in South America they live on dumps; and in Palestine they are recruited in the Intifadah.

MCC Canada has 'loonie' idea to raise money

WINNIPEG, Man. (MCC) — Staff at Mennonite Central Committee (MCC) Canada occasionally have some loony ideas, but none loonier than the agency's newest fundraising effort — "loonie tubes."

The plastic tubes, which hold 92 one dollar Canadian "loonie" coins (so-named because of the picture of a loon on the back), will be used to raise money for the Jubilee Fund, which will provide funds for scholarships for Canadian Native students and to help urban Native people acquire garden plots.

The Jubilee Fund, which is jointly administered by MCC Canada and the Conference of Mennonites in Canada, is an effort by the two groups to make tangible declarations of support for and apologies to Native people during this, the 500th anniversary of the arrival of Columbus in the Americas. It takes its name from the Old Testament concept of the Jubilee Year in which the Israelites were required, among other things, to return land to its original owners every 50 years.

"The 500th anniversary is 10 times 50 years," says MCC Canada Native Concerns Director Menno Wiebe. "It can be our unique Jubilee Year to listen to Native people, learn an alternative side of the Columbus story and then participate in corrective efforts regarding their loss of land and culture over the past 500 years."

The tubes, which are available from the provincial MCC offices, feature the artwork of Winnipeg artist Wallace Meekis, who sought to capture the spirit of the fund: an eagle keeps watch over a teepee, representing Native people, while the pursuit of education is represented by an eagle feather pen.

The scholarships will be offered annually to Native students who are pursuing university education or who wish to participate in seminars or workshops related to issues facing Native people. The need for garden plots comes from requests from urban Native people for assistance in obtaining access to land.

Speaking about TV: tele-evangelist Pat Robertson, commenting on the proposed Equal Rights Amendment to the U.S. constitution said, "It is a socialist, anti-family movement that encourages women to leave their husbands, kill their children, practise witchcraft, destroy capitalism and become lesbians." You think he opposes it? And what about the Reverend Sun Myung Moon who puts the wedding ceremony on the mass assembly line — 40,000 of them in one pop in the Olympic Stadium in Seoul? Is that efficiency or what? Most brides and grooms did not know each other before that mass marriage. Common sense is not too common

among the "Moonies." Conservative American newscaster Paul Harvey came to the defense of Vice President Quayle saying that the Oxford English Dictionary spells potato with an "e" at the end. I checked my 1984 edition: no "e" in sight.

Japan Airlines is going topless. No, not what you think. Their planes will show bare metals from now on. They will stop painting their airplanes for the sake of fuel efficiency.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy co-ordinator in Canada for the Christian Reformed Church.

Jewish leaders call on Premier Rae to end religious discrimination

Bert Witvoet

TORONTO — According to Murray Seigel and Bernie M. Farber, respectively chairperson and director of the Ontario Jewish Association for Equity in Education, the government of Ontario is in a quandary after a recent decision by Justice William Anderson. Anderson ruled that the rights of Jewish and Christian day school parents in Ontario have been violated, even though the judge added that the degree of discrimination was within permissible limits.

In an opinion piece in the August 28 issue of *The Toronto Star* Seigel and Farber call on Premier Bob Rae to rectify the situation. "How is it possible that a political party, which has prided itself on fighting the scourge of religious discrimination and bigotry, is prepared to tolerate a province

which stands alone in the 20th-century democratic world in practising a form of state-sponsored religious discrimination?" they ask.

According to Seigel and Farber the NDP leadership overlooks the fact that the historic reason for full public funding of the Catholic schools included an intent to protect a religious minority in 1867. The agreement was not just a political bargain to make the union of Upper and Lower Canada possible.

"There can be no question that Ontario has its head firmly planted in the sand when it comes to educational funding," say the two Jewish leaders. "Canada's other provinces, 75 other nations and a number of states in the United States provide funding to independent religious schools. Their public school systems remain strong and viable."



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# Editorial

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- *provides opportunities for contact and discussion for the Christian community.*

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## With a little bit of help and much love, the poor have a prayer

Conservative ideology places all responsibility for poverty at the feet of the poor; liberal ideology takes it all away. Both ideologies miss the mark.

A week ago I was listening to a radio interview with a person who works with street kids in Khartoum, the capital of Sudan. According to him, there are thousands of street kids there. Many are not able to attend public schools for the simple reason that school children are required to wear a uniform and they simply cannot afford to buy one. As a result, they roam the streets and live by the law of the streets.

### **A shame to waste talent**

Some years ago, while he was working in some capacity or other in or near Khartoum (you can tell that I tuned in late and missed a few essentials), this man caught a street kid trying to break into his land rover with a crooked nail. The man's first impulse was to call in the police. But he knew that in a place like Sudan, with rigorous Muslim-inspired laws, that would have serious consequences for the kid. Besides, he told himself, someone with as much talent and dexterity as this kid seems to have should be using those for positive ends rather than wasting them in jail.

The man began to reflect on the life these thousands of kids were living. He wished he could take them off the streets and place them in schools where they could learn to prepare for a more useful life. Some years later he returned to Khartoum to implement his dream with the help of others. But he soon found out that these were indeed street kids — kids who were used to some economic freedom. They were not interested in schooling, unless they would get some income along with it.

### **The bike: solution and problem**

To solve that problem he decided to set up a mail delivery service. His group bought a number of bikes for \$80 a piece and put the kids to work when they were not going to school, delivering mail to and from the same establishments they used to break into. He paid the kids \$1.80 a day, which is about the same wage as a teacher gets in Khartoum.

But he remained realistic. He knew that his proteges would be sorely tempted to sell their bikes even at half price, which according to street morality is better than making \$1.80 a day. So he told the kids that if any of them was to lose a bike for whatever reason, the whole group would lose six days of wages.

One day the inevitable happened. One of the best boys claimed that he had lost his bike. The staff decided to close the place down for six days, leaving the boy to face his peers. The peers performed according to expectation — they turned on the culprit and beat him up. Within 48 hours the "lost" bike was mysteriously found again.

No doubt, the radio interviewee said, the boy had stolen the bike from the person to whom he had sold it. But again, being the realist that he was, the man chose to overlook that little detail. The problem had been solved. Ever since that time, which has been at least a year, no bike has been lost and the service and schooling for a number of street kids in Khartoum has continued.

"We did not quote any Bible passages," said the man. "That would not have helped, even if we had believed in it. With these kids it's the law of survival that speaks the loudest. Theft, according to them, is simply a matter of the redistribution of wealth."

### **Unhindered by bureaucratic niceties**

Whatever one may think of the religious vacuum created by the man who had set up that program in Khartoum, one must admit that he had handled the situation extremely well and was doing a great work for those street kids. Somehow or other his approach transcends the two ideologies that seem to present themselves as the main solutions to the problem of poverty, at least at the political level.

I am convinced that the problem of slum and street poverty will not be solved until committed individuals in small agencies, using an unorthodox approach, unhindered by bureaucratic niceties, moralistic hang-ups and political agendas, are given the wherewithal to do some creative work. I applaud all social workers who give so much of themselves and are courageous enough to break a few rules here and there in the name of love. And I wish more government funds were available to fund self-initiated efforts by well-qualified agencies.

### **Solution from within**

The truth about poverty is that poor people need an economic hand up and they need good education and work opportunities to prove themselves. It is as an article in Commentary (July 1992) pointed out about poor blacks in Los Angeles: "The problem of the black underclass is a problem that will only be solved one by one and from the inside out."

The liberal approach of treating the poor as a mass and as mere victims, blaming others and the system for everything that goes wrong, does not work and is unfair to all those who have tried and succeeded. And the conservative approach of blaming the poor for being poor and comparing them to the privileged middle class is unjust and hypocritical.

We need a committed and realistic approach that brings resources to bear from the outside and holds the poor responsible for making the most of new opportunities. We can learn much from the bike/school program in Khartoum.

**BW**

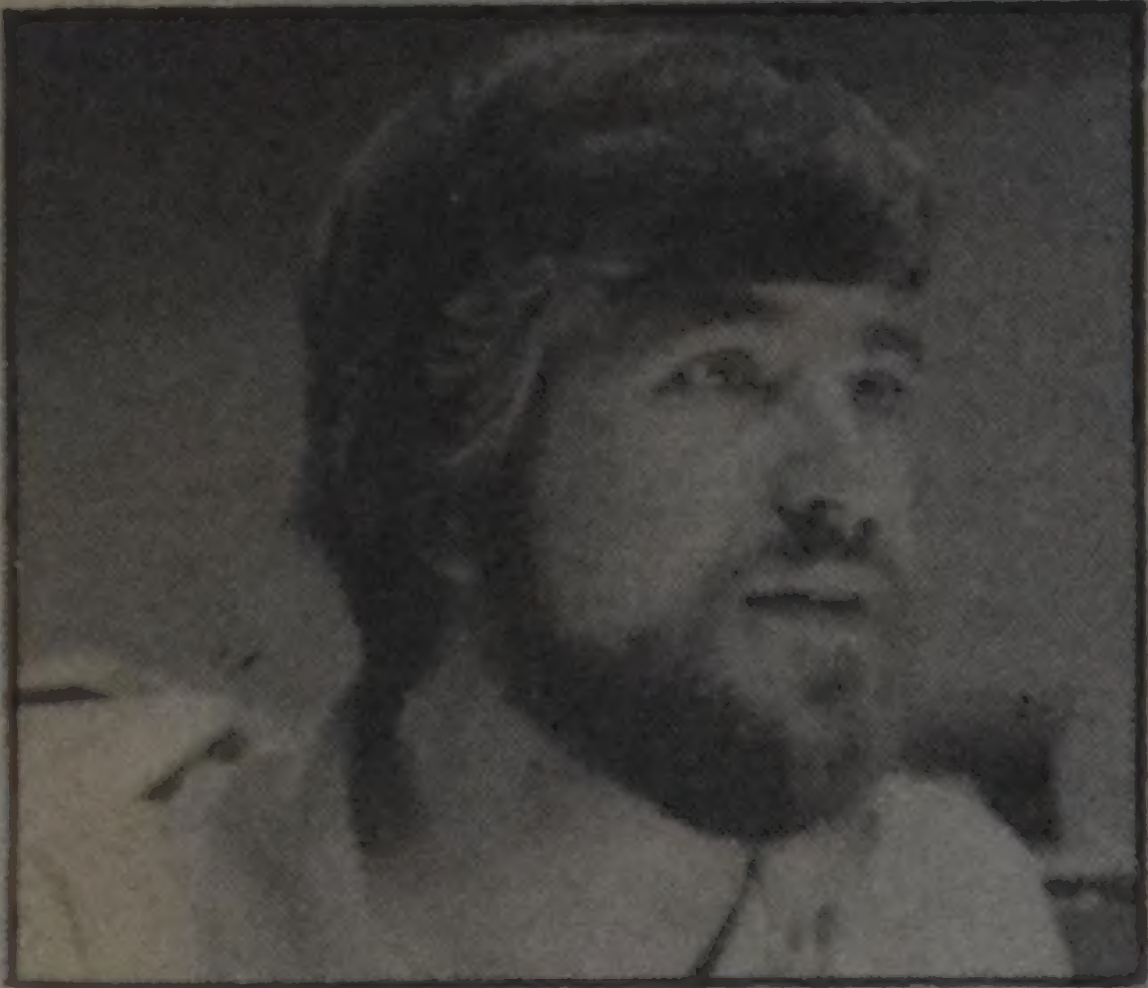
*Who is like the Lord our God...? He raises the poor from the dust and lifts the needy from the ash heap...."*

(Psalm 113)



## Letters

### Just a moment/Herman Praamsma



"Honour your father and your mother ..."  
(Exodus 21:17).

Maybe I'm missing something, but ....

The other day as I reread Lord's Day 39 of the *Heidelberg Confession*, it struck me again how much more Reformed this document is than most of us are. Perhaps you've been following the current debate in the Christian Reformed Church a little bit: the one that deals with the question of authority, office and women. "Our" women (what a patronizing, patriarchal expression!) are now encouraged to do a number of things in the church: teach, expound, and exercise pastoral care, provided they do so unordained and under the supervision of (male) elders.

It's been argued that women are wonderful, capable, even Spirit-gifted, but regrettably not allowed to exercise *authority*, especially not any kind of authority in the church. "We (men) would like to allow it, really!," so the argument goes. "But the *Bible* just doesn't (clearly) allow it."

#### Equality not taken seriously

Quite apart from the fact that we do permit umpteen other practices that the Bible doesn't clearly allow or forbid, it seems strange to me that we so myopically overlook the biblical teaching on equality which runs like a red thread through holy writ, as well as through our confessions.

Lord's Day 39 provides a good example. I could also mention, among others, Lord's Day 12b, 20 and 21b; or the *Contemporary Testimony*, Arts. 11 and 22.

In Lord's Day 39 on the fifth commandment, Reformed folk speak of authority, obedience, submission and rulership exercised by women as well as men, by mothers as well as fathers. God himself, we confess, chose to rule all of us through females as well as males.

Is this a slight thing, you think? Is it important or peripheral? Think of it: God himself rules us, exercises authority over us, through our mothers. In fact, often that influencing authority is more significant in young lives than any other. It is not for nothing that the Old Testament frequently mentions the names of the *mothers* of Israel's kings.

Ah, but you say, "This only applies to *children*...." Really? Where does it say that there is an age limit beyond which a person stops honouring his or her mother? Beyond which he or she stops having to listen to the fifth commandment? Is the fifth only for children? How utterly nonsensical and un-Reformed *that* notion would be!

But those whom we are to honour, those in whom we meet the Face of God as he rules us, those who taught us to read the Bible and to pray, those very same people may *not* pray or teach or proclaim in the household of faith *with authority*? Presumably because only their sons (elders, no less!) have that privilege.

That is not the way it was from the beginning, when God made humankind in his own image and likeness, male and female, and gave them dominion over all things. I cannot be fully human alone. I cannot be God's representative alone. That is not the way it is in the new creation either, in Jesus Christ, who calls humankind, male and female, to share in his anointing and live prophetically, sacrificially and royally. It was Jesus who taught us that if we wanted authority we needed to learn the meaning of service and faithful discipleship. Jesus, whose spirit gives gifts to women and men for specific service in his Kingdom.

What a strange notion we have of authority! We now are to supervise gifted women, some of them our mothers, because presumably we men trust them less than God himself does.

Whatever happened to confessional and biblical integrity?

I feel personally insulted; I feel part of me is denied.

Am I missing something ...?

Herman Praamsma is co-pastor of Immanuel Christian Reformed Church in Brampton, Ont.

### Lack of capitalization shows disrespect

I have noticed that *Calvinist Contact* is looking for a name change. The first time I read this I thought: Why? My thinking might be a little slow, but now I agree with one of our Christian Reformed ministers who said, "It's about time." He said this because he does not like the fact that you use a small "h" in *he* when you refer to our God."

Why does *Calvinist Contact* do that? Every time I see that it makes me kind of sick. Who do you think we are? We seem to be worse than the so-called "public press" which uses capital H.

Even the newly printed Bibles nowadays use a small h when it refers to God on His Son. At least English Bibles do. I am ready to say: Speak English but don't become English.

Someone may say: "But that is modern." My answer: Baloney! I am 75 years old and it makes me think of the old Dutch Hymn: "Alles woelt hier om verandering maar Hij Zelf verandert niet!!!!" God is the Same One He was 75 years ago.

I can tell you that some people might not renew their subscription on account of your printing "he" in reference to our God. There are two papers among us that are guilty of this.

A Calvinist should never be accused that he robs his God of His Honour. I do

not say the he has that in mind, but that is the result of it. And the worst? The next generation won't even notice it any more.

Clarence Snip, Sr.  
Dunnville, Ont.

#### Response:

Why do we use lower case for the pronoun "he" even when it refers to God or Jesus? This practice is used by recent Bible editions and also constitutes current journalistic style. It is also the original Bible style, one might say, since Hebrew and Greek manuscripts did not use capitalization at all.

We need not think of capitalization as a form of respect. Why does a sentence start out with a capital? Why do we capitalize Satan, Hitler and Revenue Canada? Why do we use upper case for Western Canada and lower case for westerner? Why do we upper-case MA and lower-case master of arts, the degree that MA stands for?

It's all a question of common practice (when in Rome, do as the Romans do) for which there are some general rules: "capitalize all proper nouns (names) ... otherwise lower case is favoured where a reasonable option exists" (Canadian Press booklet Caps and Spelling).

Editor

### What's in a name?

It has come to this! *Calvinist Contact* has lost contact with its name. This could be the end of our paper. Without a vision there is no future.

When the editor knows Calvin only as a theologian with no real impact on local and worldwide politics, economics and social outlook, then, indeed, it's useless to call a paper *Calvinist Contact*.

This summer I found in an old file the minutes of a 1952 Immigration Society meeting held in Hamilton, Ont. Mr. J. Vandervliet urged members to buy shares in *Calvinist Contact*. It needed capital to continue publishing. C.C. had vision at that time. Now apparently it has capital but no vision.

We have countless publications proclaiming to be Christian of one kind or another. Adding *Christian Contact* will only confuse more. Using the letter C allows you to state your present predicament: *Confused Calvinist*.

Why not let your well-chosen name

stand? In the old days we really meant this paper to be a contact between Calvinists. Refocus on Calvinism with 20/20 vision and help future generations find a biblical response to world problems.

Dirk Brinkman,  
Meadow Creek, B.C.

#### Response:

Amen to your last clause: "Help future generations find a biblical response to world problems." We can do that without a reference to Calvinism, a term that in our society is either misunderstood or unknown (try it some time; ask a dozen strangers what Calvinism means to them!). And what is the harm of dropping a reference to Calvinism, which, I maintain, is first of all a theological system, if under our new name we continue to mention that we are a Reformed weekly.

Editor

### Ordination needs shoring up

The question: *Is ordination still necessary?* (raised by Rev. Samplonius in C.C. of Aug. 14, 1992, page 5) may have a surprisingly simple answer. If present day clergy cannot be elevating,

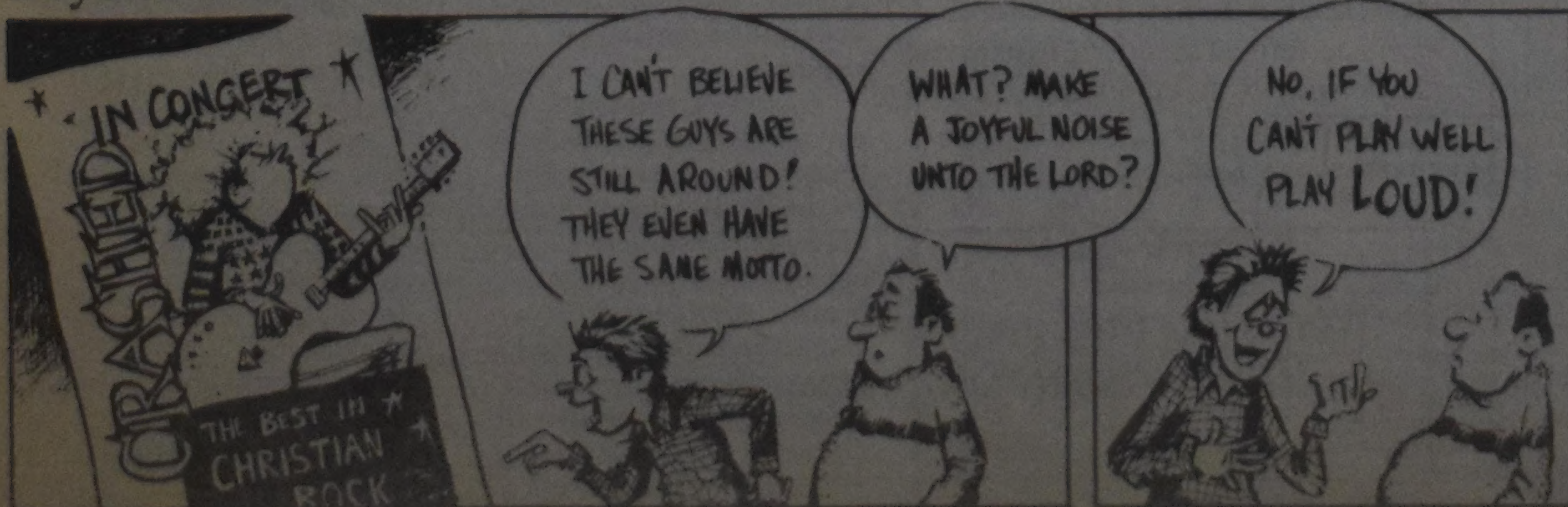
pretty well anyone can mount the pulpit. Consequently the organized church fails to inspire due to too many confusing voices and it loses its relevance — witness the ongoing outflow of members.

I really do hope that some fine day ordination will be restored to its old dignity: a clergy that commands respect and is worthy of being listened to. We do well to remember Eph. 4: 14. No favourable wind will ever blow for the person whose ship lacks a port of destination.

Rev. Samplonius may think the church to be moving faster than we think. But do we know where we are going?

Bruce Bokhout,  
Don Mills, Ont.

### Beyond Belief





# News

## Canadian museum pays tribute to Shakespeare with novel exhibit

WATERLOO, Ont. (Canadian Scene) — If you're still planning to take in some Shakespeare at the Stratford Festival this year, it will be well worth your while to budget some extra time for a visit to one of Canada's most unusual museums: the Seagram Museum in Waterloo, Ont.

Located about 90 minutes' drive from Toronto and 40 minutes from Stratford, the museum tells the story of wines and spirits through the ages, in terms of their historic, economic and gastronomic importance.

Of particular interest this year is an exhibit titled *Wine in Shakespeare* which is an excellent accompaniment to the festival. The exhibit remains at the Seagram Museum until November 8.

The museum stands at the site of the original Joseph E. Seagram distillery in Waterloo.

Its lofty entrance hall is the former Seagram barrel warehouse. The hall is surrounded by towering red pine storage racks which contain old white oak whiskey barrels.

The well planned museum won a Governor General's Medal for architecture in 1986. It gives the visitor, in under two hours, a fascinating glimpse into the world of potables. Since its founding, the Seagram company has grown into a multinational corporation; it has been able to amass a substantial international collection of manufacturing and storage equipment, art and artifacts relating to wines and spirits.

A series of push button-operates mini-theatres depicts the history, art and technology of wine and spirit making. Beside one mini-theatre which screens modern French

methods of making champagne, is a bottling line for champagne dating back to the early years of this century. Few people know of the art of cork making until they see in a few minutes the entire process, from cutting the bark of oak trees in Portugal to the finished, trimmed cork. And the tender, loving care with which the Scots have distilled their world-famous beverage, demonstrates why Scotch whiskey had become such an international favourite.

**Wine a staple for centuries**

The Seagram Museum has an area designated for special exhibits which change twice a year. *Wine in Shakespeare* will delight lovers of the Bard's plays. We learn that there are several hundred mentions of wine, spirits and ale in Shakespeare's plays. They are

spoken by such characters as Julius Caesar, Macbeth, Othello and, of course Sir John Falstaff. The exhibit reproduces a tavern set from a Stratford Festival production in which the role of Falstaff was played. There is also a miniature version of the Stratford stage furnished with scripts so that visitors may get the feel of performing Shakespeare. Museum officials say they're surprised at how

many people get up on the stage to perform, especially seniors and schoolchildren.

The Seagram Museum is open every day from 10:00 a.m. to 6:00 p.m. from May 1 to December 31. It is open from 10:00 a.m. to 6:00 p.m. Tuesday through Sunday from January 2 to April 20. Admission is free, and low-rate parking is close to the building. Tours may be arranged by calling (519) 885-1857.

## Belated recognition of a famous native son

**Marcus Van Steen**  
BRANTFORD, Ont. (Canadian Scene) — At the approaches to the city of Brantford, Ont., signs have been erected proudly stating that this was the birthplace of Wayne Gretzky. It is quite appropriate, of course, to give attention to a hockey star who has brought pleasure to many people.

But should praise not also go to a scientist who invented the electron microscope, which has been of enormous value in fighting diseases and saving lives? There are no signs anywhere in Brantford, however, proclaiming that Dr. James Hillier was born here.

Hillier, born in 1915, spent his formative years in Brantford. The primary school which he attended has been renamed in his honour. When he graduated from the Brantford Collegiate Institute he was admitted to the University of Toronto where he

received his doctorate in physics at the age of 22.

Upon graduation, Hillier was sought after by several companies, but it was RCA Corporation in the United States which recruited him. Five years later he produced the first electron microscope. This instrument, using a special lens, focuses on a subject while a second lens projects the image of that subject onto a screen. Continuing improvements in the electron microscope have given it a magnification power 1,000 times greater than a conventional optical microscope. It is a valuable tool in many branches of science, including medicine.

Hillier used his talents to improve the quality of human life and was rewarded by being made vice-president of research for RCA. Now 77, retired and living in New Jersey, he has indicated that he is considering a visit to his birthplace.

## JUBILEE FELLOWSHIP CRC OPENING DEDICATION FESTIVAL

SEPTEMBER 11 - 20, 1992



Jubilee Fellowship Christian Reformed Church

**FRI. SEPT. 11 — 8 P.M.**  
**RANDY STONEHILL CONCERT**  
Accomplished guitarist  
singer and songwriter (often comical,  
always honest)  
Tickets — \$10.00 in advance, \$12.00 at the door.

**SAT. SEPT. 12 — 7 P.M.**  
**POWERHOUSE**  
by Youth for Christ  
A contemporary youth  
worship event.

**SUN. SEPT. 13**  
**10 A.M. — SERVICE OF CELEBRATION**  
**5 P.M. — DEDICATION SERVICE**  
**OPEN HOUSE** 1-5 p.m.  
6:30-9 p.m.  
Light supper provided after 5 p.m. service.

**MON. SEPT. 14**  
5-7 p.m. Sloppy Joe dinner  
7-9 p.m. (Sloppy) badminton matches  
Come join the fun.

**WED. SEPT. 16 — 7:30 P.M.**  
**EVANGELISM RALLY**  
with Dr. Joel Nederhood  
Radio — Back To God Hour pastor  
T.V. — Host of Faith 20

**FRI. SEPT. 18 — 7:30 P.M.**  
**DR. JAMES SCHAAP**  
Professional story-teller  
with musical interludes  
The evening starts at 7:30 p.m.  
with desert and refreshments

**SAT. SEPT. 19 — 3 P.M.**  
**DENNIS HASSELL**  
from Brookstone Productions  
Professional Christian  
theatre for children.  
Followed by BBQ hot dogs and drinks.

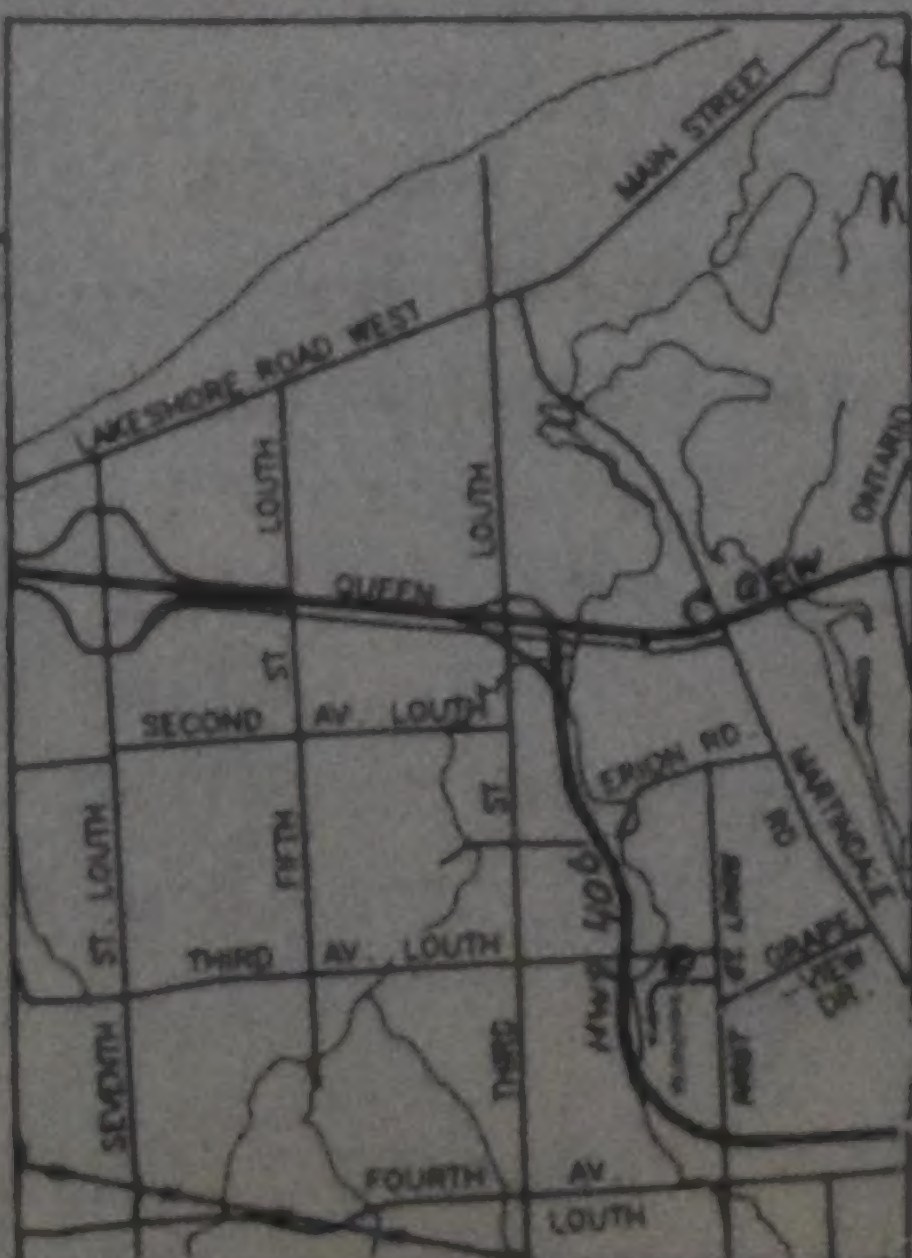
**SUN. SEPT. 20 — 10 A.M. AND 5 P.M.**  
Worship services.

**WED. SEPT. 30 — 8 P.M.**  
**JOHN MICHAEL TALBOT**  
A Christian worship concert.  
Tickets — \$10.00 in advance, \$12.00 at the door.

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## Ontario premier justifies 'fool's tax'

**Bert Witvoet**  
BURLINGTON, Ont. — The Canadian Christian Business Federation (CCBF) has roundly criticized Ontario premier Bob Rae for his government's decision to permit Casino style gambling in selected areas of the province. In a letter addressed to the premier, CCBF director Hans Vander Stoep calls lotteries a "fool's tax" and says that we may well expect those now on welfare to become its first victims.

"Once the irresponsible parents have gambled away the food money, who will feed the children?" asks Vander Stoep in a series of rhetorical questions addressed to the premier. "Once organized crime comes to collect, who will support the surviving victims? Once prostitution has spread its diseases, who will foot the health care bill? What about the additional health care cost

because of the drug trafficking that always accompanies the casino scene?"

In a reply dated July 23, 1992, Premier Bob Rae says that his government "has looked at a wide range of options to control and reduce costs, improve the efficiency and quality of service to the public and control the deficit. Many communities in border areas have expressed interest in expanding gambling as a way of promoting tourism, creating jobs and increasing government revenue."

The premier adds that, "as announced in the budget, our government plans to establish casinos, by working with interested communities."

In a note to *Calvinist Contact* Vander Stoep expressed incredulity that "the premier's response never addressed the concerns raised by the CCBF."



# Film/Arts

## Cinema summaries

Marian Van Til

### Christopher Columbus: The Discovery

Rated PG

Stars George Corraface, Marlon Brando, Tom Selleck, Rachel Ward, Robert Davi, Benicio del Toro  
Screenplay by John Briley, Carry Bates and Mario Puzo.  
Directed by John Glen.

In this year of the 500th anniversary of Columbus' arrival in the New World, a person might expect to see at least one major film about Columbus. Actually, there are two: this one (produced with the co-operation of Quinto Centenario Spain and starring George Corraface, an actor unknown in North America); and *1492*, to be released on this continent on the Columbus Day weekend (which coincides with Canadian Thanksgiving). *1492* was directed by Ridley Scott and will star Gerard Depardieu, the exceptional French actor who is known in Canada and the U.S. as well as in Europe.

#### Star appeal

Regarding this film, don't let the names Marlon Brando, Tom Selleck and Rachel Ward on the marquis fool you. Brando and Selleck are present for their recognition value, to bring in North American audiences; and Ward, an Australian, is present for the Aussies. But these three are by no means the stars of this picture.

Brando has a bit part as a wily Inquisitor of the Roman Catholic Church. Selleck has a slightly larger part as Spain's King Ferdinand, and Ward plays opposite him as Queen Isabella.

#### Adventurer and missionary

The film first presents Cristobal Colon (as he was known in Spain) as a dashing adventurer, willing to take risks which do not appeal to others. Though he is a widower living with a woman whom he does not yet want to marry, he has remained a true son of the church; he is much interested in spreading the Word of Christ (after whom he is named) and in saving the souls of those in "the Indies." But he's also not averse to monetary gain, princely power and promoting the glory of Spain, his adopted country. Of course, Columbus was Italian but his own monarch would not finance his voyages.

Though this movie was produced with the help and in the interests of the Quinto Centenario Spain, the Spanish body promoting the quinquennial celebrations of Columbus, it doesn't entirely whitewash him. We see harshness in his dealings with his sailors and sadly misguided methods of trying to convert the natives. He actually brings some of them back to Spain as would-be Christian "trophies" to present to Ferdinand and Isabella.

#### Mindset hard to capture

This too-long film does spend time showing viewers Columbus' motives — mixed as they were — and presenting a picture of how crazy he undoubtedly seemed to many in his time. But it is *not* an in-depth character study. And it gets only average marks for its handling of the difficult task of getting computer-age viewers to grasp the mindset of 15th century Europe, a mindset light years removed from our very secular and individualistic late 20th century society. The bittersweet (and for some perhaps only bitter) nature of Columbus' "discovery" is hinted at but generally avoided.

More than anything this is an adventure film based on history — more or less. But despite its over-simplification, which adults may find unsatisfying, it would not be without merit as an instructional tool and discussion starter for junior high school students studying Columbus and his time. (Though it shouldn't be an issue, teachers should be forewarned that the New World natives here are only partially clothed, as indeed they would have been at the time and as many tribes still are today; there is also some violence, but not of a gratuitous nature.)

For adults who want a more persuasive — if perhaps more disturbing — picture of Columbus than this movie offers, the previews of *1492* and the calibre of the people associated with it indicated that it is more likely to provide that.

## Italy chooses the arts to celebrate Columbus anniversary in Canada

MONTREAL (Canadian Scene) — Italy's commemoration of the 500th anniversary of the beginning of the Age of Discovery with Columbus' historic 1492 voyage, is being celebrated in Canada through two unique art exhibitions and a towering musical event.

The two art exhibitions are being held in Montreal, which is celebrating its 350th anniversary. Through the Instituto Italiano di Cultura in Montreal an exhibition titled *Rome: 1,000 Years of Civilization* has been brought to the Palais de la Civilisation and will remain there until September 27. There are, altogether, four Italian cultural institutes in Canada (Montreal, Toronto, Ottawa and Vancouver) which in recent years have been responsible, along with Canadian government agencies, for the exchange of many cultural events between the two countries.

#### First time outside of Italy

*Rome: 1,000 Years of Civilization* displays 220 works of art and artifacts, some of which have been flown out of Italy for the first time. Seven Italian museums contributed to the exhibit, which is divided into five themes. These themes cover the history of Rome from the eighth century BC to the

second century AD.

The five themes are: "Etruscan Civilization"; "The Origins of Rome"; "The Universe of the Gods"; "Life After Death" and "Public and Cultural Life." Special backgrounds have been designed for the exhibits to give a sense of "atmosphere".

Major statues displayed include "The Orator," a magnificent bronze estimated to be worth over \$8 million; "Dionysos," a life-sized bronze of the god of wine; a bust of the "Emperor Hadrian" and the world renowned marble sculpture "The Sleeping Hermaphrodite."

The Montreal Museum of Fine Arts is the venue for the second art exhibition, *The Genius of the Sculptor in Michelangelo's Work*. It was conceived for the museum by Pietro C. Marani of Milan's famed Brera gallery.

The exhibition documents Michelangelo's plans and preparatory studies for his most important creations such as the "Pieta," "David" and "Moses." There are 114 drawings and engravings, six paintings and 41 sculptures. Forty-four of these studies are by Michelangelo himself and in addition there are works by other great Italian sculptors such as Ghirlandaio, Verrocchio, Leonardo da Vinci and Pollaiuolo. The works have

been brought together in Montreal from 52 European and North American museums.

*The Genius of the Sculptor* remains at the Museum of Fine Arts until September 13.

#### Great music, too

To Toronto on Oct. 26 will come a visit from Milan's world-famous La Scala Orchestra and choir. Sponsored by the Banca Nazionale del Lavoro of Canada and Olivetti Canada Limited, the La Scala performance will feature 300 musicians and singers under the baton of the opera house's music director Riccardo Muti. Soloists for the event will be announced at a later date.

La Scala will perform Verdi's magnificent *Requiem Mass*, considered by many to be as much an operatic as a religious work. The *Requiem Mass* was composed by Verdi in memory of two great artists, the composer Gioacchino Rossini and the writer Alessandro Manzoni. It was first performed on May 22, 1874 at the church of San Marco in Milan. Three days later it was performed again, this time at La Scala.

La Scala has brought its musicians and singers to Toronto only twice before, in 1906 and 1921.

## Influential avant-garde composer dies at 79

Marian Van Til

NEW YORK — Composer John Cage, whose name is synonymous with controversial avant-garde innovations in the classical music world, died of a stroke last month at age 79.

Cage, born in Los Angeles and centred in New York, is known for redefining the limits of music. His mother was a journalist and his father was an engineer and inventor; Cage's contemporaries agree Cage himself was an inventor in the musical world.

In the 1930s he experimented with 12-tone music, a non-tonal system (i.e., not based on traditional modes or major/minor scales) developed by Arnold Schoenberg. Cage studied with Schoenberg himself in the late 1930s, but Schoenberg — whose early works are tonal — told Cage he had no feel for harmony and that he would "come to a wall," musically speaking. Cage answered that if that were true he would simply bang his head against it.

#### Breaking the barriers

Subsequent music history

has shown that in doing so, Cage broke down that wall. By the early 1950s he had decided that music need not be defined by tones at all: it could be anything that happens in a fixed period of time. So, for example, in 1951 he engineered a piece called *Imaginary Landscape No. 4* for 12 radios, 24 musicians and a conductor. The musicians assemble on stage with the radios rather than instruments and players control volume and station changes at various points in the "score." Thus the piece changes each time it is performed. Such music is referred to as aleatoric because of its random or "chance" nature.

In 1952 Cage first experimented with a piece on magnetic tape, a technique which was to become routine a decade later. By 1960 Cage was often allowing performers themselves to choose the sounds they wished to include in a piece.

Cage is also known for his works for "prepared piano" which call for various objects (bolts, screws, strips of rubber,

etc.) to be inserted between or on the piano's strings, producing unusual sounds.

While some critics, especially at first, did not take Cage seriously, he believed that composers working in a time like the 20th century could not rely on old systems to create new music.



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## Church

Marian Van Til, page editor

### Cafe-style meetings held for Olympic converts

BARCELONA, Spain (EP) — Sidewalk cafes set the style for a series of informal follow-up meetings being held for local people who became Christians during the Olympic evangelism campaign in Barcelona, Youth With a Mission (YWAM) reported.

The Spanish love for meeting in evening discussion groups, or "tertulias," was adapted to help people learn more about their new-found faith in a low-key setting.

Home-based *tertulias de vida* (life discussion groups) were organized similar to those

in many Barcelona cafes, where residents gather most evenings to discuss everything from politics to bullfighting.

The meeting formed part of the Olympics outreach staged by YWAM, which drew about 2,300 participants from 77 countries for the three-week evangelism campaign.

Director of Operations Bill Payne said with only 0.2 per cent of Spain's population being evangelicals and only 15 per cent regularly attending Mass, a special emphasis was placed on follow-through with those who responded to the

evangelism through literature distribution and open-air events.

#### Sensitive to local customs

"The idea of small groups for discipleship is not new," Payne said, "but as we thought about how best to implement them we realized that generally speaking, the Spanish people don't go into other people's homes — they go out in public. *Tertulias* have been known here for generations. Across the country you find groups meeting together to talk about

different topics, and we believe that they will be an effective way of helping preserve the fruit of our evangelism."

During the outreach, invitations were given to join one of the locally-flavoured home groups to meet with others, find out more about the Gospel and hear basic Bible teaching.

The YWAM outreach effort ran from July 21 to August 10 and included door-to-door literature distribution with members of local churches, sports "minicamps" and clinics for children and

performing arts.

YWAM musician Karen Lafferty and gospel artists Rich Mullins and Billy Sprague appeared at different venues across the city. With other missions agencies and churches organizing their own teams around Barcelona, as many as 4,500 Christians from around the world are estimated to have travelled to Barcelona to share their faith during the Olympic Games.

### Co-operation among Bible societies aids Scripture distribution at Olympics

BARCELONA, Spain (EP) — United Bible Societies (UBS), International Bible Society and Scripture Gift Mission combined their efforts to produce nearly 60 tons of Scripture for distribution at the Olympic Games in Barcelona.

Scriptures were made available to athletes, coaches, officials, judges, and many other persons involved with the Olympics, such as police officers, the fire department and journalists covering the events. Ninety per cent of Barcelona — 600,000 homes — were visited by distribution

teams.

The Scriptures were well-received by many, especially people from countries where Bibles are in short supply. The Moroccan boxing coach was Bulgarian and he was amazed to find the Scriptures in his own language. "I expected to find English or French, but not Bulgarian," he said. "I know I need this."

One coach from Belarus, who had become a Christian just prior to the Games, was delighted to hear he could take a New Testament home with him.

"Although there are bound to be difficulties with any organization of this scale, covering so many different languages and sections of society, it is encouraging to see what can be achieved when Bible organizations and distributors seize the opportunity," said the Rev. Philip Oliver, UBS World Service officer. "We can only hope and pray that these Games will be remembered not only for the great sporting achievements, but also for the words of life that many people read in the Scriptures."

### Jews for Jesus outreach has record success

NEW YORK, N.Y. (EP) — A record number of Jewish people accepted Christ during the month-long Jews for Jesus street witnessing campaign in New York City. As of midnight July 31 (the final day of the annual event), 81 Jewish people had made decisions for Y'shua (the Hebrew pronunciation of Jesus). In addition, 351 Gentiles came to faith during the campaign.

"There is no single month since Bible times when so many Jews were born again," says Jews for Jesus executive director Moishe Rosen. "Last year 53 Jewish people came to the Saviour during our

campaign."

"This is the greatest response we have ever seen among Jewish people," added campaign director Mitch Glaser.

Glaser attributes the success to a concentration of activity among Russian Jews. Five of the Jews for Jesus volunteer campaigners speak fluent Russian, and this enabled them to communicate with recent immigrants. In addition to those Jews who embraced Jesus as Saviour, an additional 689 expressed an interest in knowing more. The Jews for Jesus New York branch will

follow up with these people.

#### Worldwide effort

Each day in July, campaigners hand-delivered tens of thousands of gospel tracts to people on the streets of New York. The tracts, called broadsides, feature cartoon-like graphics and often humorous copy. Each one concludes with a challenge to consider Jesus Christ as Saviour. This year the campaigners distributed 1,105,310 gospel tracts in 30 days. When a person would express an interest, the campaigner would talk and often pray with him or her.

The 24 campaigners came from across the United States, Canada, Argentina, South Africa, Israel, the United Kingdom, Russia and Ukraine. Volunteers, who raised their support, joined Jews for Jesus missionaries in the effort. All of the campaigners are Jewish believers in Jesus.

From New York, the international contingent heads to London and then Amsterdam for a week of street witnessing in each city. The overseas effort is being called "The Thousand Tongues Campaign."

### Cardinal regrets not marrying

LONDON, England (EP) — The head of the Roman Catholic Church in England and Wales said in a radio interview that he regrets never marrying. "Every time I did a marriage, every time I see people married, I say 'That could have been me,'" Cardinal Basil Hume said. "So I think a successful celibate has

to regret he wasn't married." He continued, "I think it is very important to realize that people who choose to be celibate do so not because they have any opposition to marriage and all that's involved. Deep down we remain human, very human, and we have all the desires to love and be loved by one other person."



Photo: Jacques Torn

The main street in Barcelona, called The Ramblas.

### Former World Vision-sponsored child runs Olympic marathon

BARCELONA, Spain (EP) — Even before she completed the marathon at the 25th Summer Olympics in Barcelona, Addis Gezahegne already had won her most important race — surviving Ethiopia's civil war and a devastating famine.

The 22-year-old bank employee placed 31st in the marathon with a time of 2:58:57.

Addis, who held the African women's marathon record of 2:35:04 (set in 1985) and is the first female Olympic marathoner from Ethiopia, had a difficult life.

"My father died when I was four years old," Addis said. "We inherited farm land from my father, which was the only source of income for my family. It was when the government took over the land that my mother had to start working in [a] weaving project

in order to support the family."

When Addis was in Grade 6, World Vision stepped in to help her by providing food, clothing and schooling. In school Addis became interested in athletics. She won the first school race in which she participated, won other regional competitions and later placed second in an international marathon in the Netherlands.

"World Vision has done a lot for me," she said. Her former sponsor for six years starting in December 1979, Louie Doan of Olney, Ill., said, "I'm glad to help somebody who didn't have the chance I had."

World Vision helps poor persons in more than 90 countries and funds 6,400 relief and development projects, including a \$70 million relief campaign for 15 drought-ravaged African countries.





## A Presbyterian Comments

Robert J. Bernhardt

# You may influence your preacher more than you know

As a preacher I am very conscious of the effect an audience can have on one's preaching. Perhaps I am spoiled, but the congregation of which I am pastor has many very attentive listeners. And though I am sure that from time to time people's minds do wander from what I'm saying, they look interested. People are responsive. Smiles and tears disclose the emotions that the message of God's Word touches within them.

In contrast, I have on occasion preached to congregations in which people were much more guarded. Everyone sat looking respectfully and piously at the preacher, all the while hidden behind expressionless gazes that seemed impenetrable.

Perhaps my response is due in part to the fact that when I preach it is not my custom to work from a full text of my sermon. I am not claiming any

special virtue for that approach — I have certainly heard many excellent sermons delivered with power and effectiveness by preachers who were dependent on having a complete manuscript of their sermon in front of them. But I personally find it liberating and relaxing not to be tied to a manuscript. Perhaps, though, it makes me more vulnerable to and dependent upon people's visible responses.

### What am I doing wrong?

In some church traditions there is an anticipated emotional and even verbal exchange between the preacher and the congregation. The pastor of a black congregation in inner-city Philadelphia shared with me how difficult it was for him to preach to a silent audience. He was accustomed to the frequent interjection of "Amen," "Hallelujah" or

"Praise the Lord!" When he preached to silent audiences he said that he kept having the feeling that he was saying or doing something wrong or unacceptable.

Recently I was guest minister in a congregation. In the middle of the sermon a young man, who was also a visitor, asked me a question. It was an honest and sincere question of clarification about a detail of something that I had said. I could sense that the congregation was uncomfortable with this, and I must confess that it is unusual enough in Presbyterian Reformed tradition that I too wondered for a moment where it might be going.

But the question wasn't intended as an interruption or as a heckle. I answered him briefly and then went on to conclude the sermon. After the service he and I chatted briefly. On my way home I thought

about what a good experience it had been.

### Healthy exchange

How much healthier it might be if the relationship between preacher and congregation were more conversational in tone. I realize that there are limitations. A sermon is not a question and answer time and this could lead to mere debates during which the point of the presentation of the Gospel is never completed. But what a healthy atmosphere it is when there can be an exchange between the preacher and the listener (whether it takes place in the midst of the sermon or in informal conversation afterwards).

Well, I seem to have interrupted myself and am at risk of not completing what I set out to say. If you are a member of a congregation you may have more to do with the tone and style of the preaching

you experience than you realize. Sit there looking stern, pious and unemotional and you may find that the preaching you hear is stern, pious and unemotional. Let your facial expressions and your posture reveal a little of what you are thinking and feeling and it may just be that the preaching you hear increases somewhat in warmth and perception. If preaching is communication, then its effectiveness rests with both the speaker and the listener.

Oh yes, it's true that one person can't change the mood of a whole congregation. But if you sit near the front and look like you're alive, awake and involved, you may make more of a difference than you realize.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

## Kuyvenhoven to retire

Marian Van Til, with files from G.D. Lock

**WATERDOWN, Ont.** — One of the Christian Reformed Church's most colourful and controversial pastors will retire from active ministry later this month. Andrew Kuyvenhoven, a pastor since 1958 and best known as editor-in-chief of his church's weekly magazine, *The Banner*, will preach his farewell sermon on Sept. 13 at Bethel CRC in Waterdown, Ont. Kuyvenhoven has been pastor of the Bethel congregation since 1989 when he stepped down from his position with *The Banner*.

Kuyvenhoven was born in the Hague, the Netherlands, and originally planned to be a lawyer, he told C.C. Kuyvenhoven studied law at Amsterdam's Free University in the mid-1950s but quit "to follow his girlfriend to Canada — I was in love." That girlfriend, Ena Heerema, later became his wife. They raised six children, three of whom now live in the U.S., the other three in Canada.

Kuyvenhoven didn't immediately abandon his law plans upon moving to Edmonton; he intended to continue in law school at the University of Alberta. But God had other plans for him and he soon felt called to the ministry. He moved to Grand Rapids, Mich., to attend Calvin Theological Seminary, graduating in 1957. He then

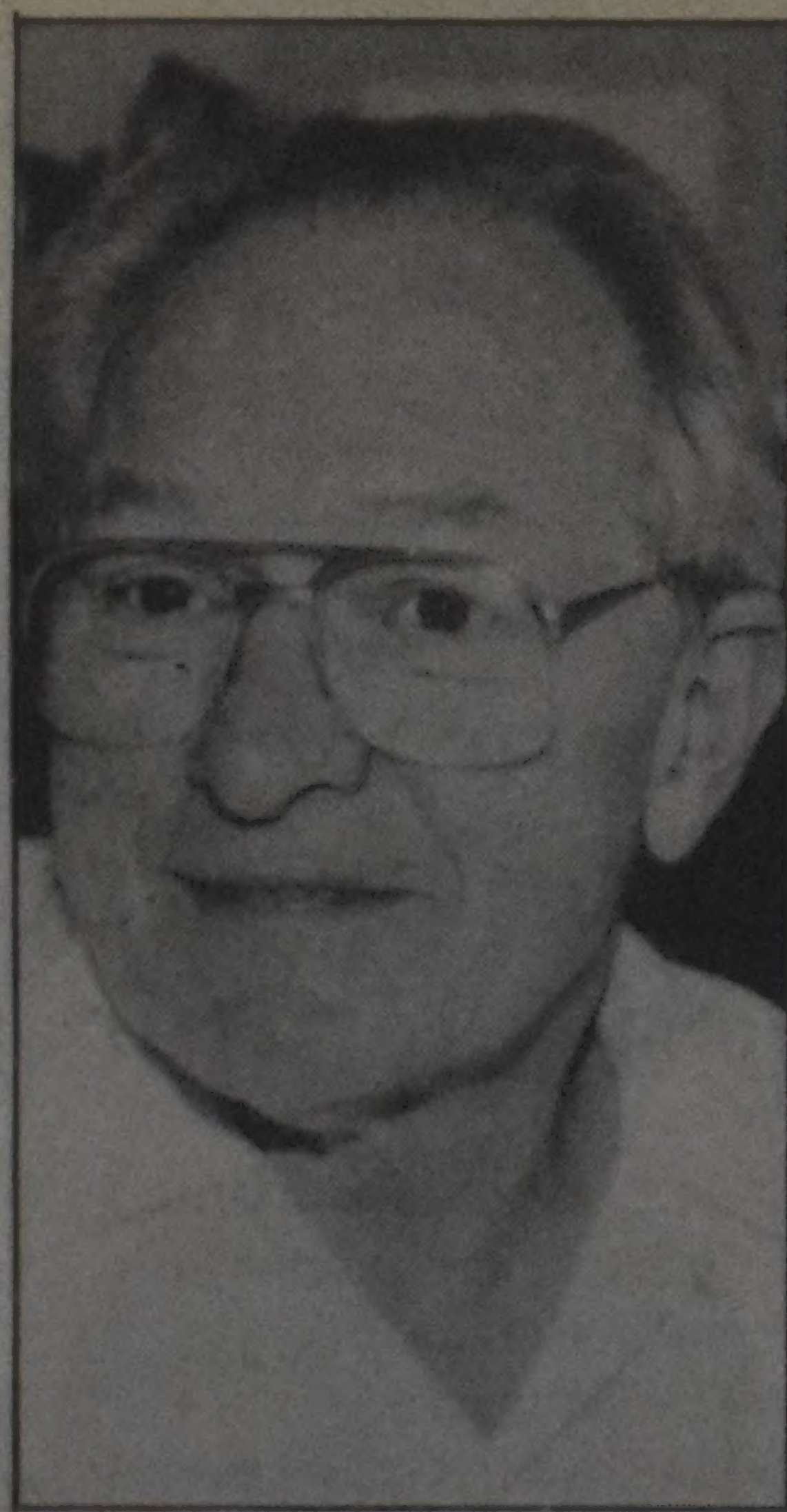


Photo: C.C. files

Andrew Kuyvenhoven completed a year of graduate studies in theology at Princeton University in Princeton, New Jersey, before accepting his first call as a pastor to First CRC in Lethbridge, Alta.

### 'Few equals'

Kuyvenhoven served in Lethbridge for four years and then took a year off to do doctoral work in Kampen, the Netherlands. From 1964-70 he was pastor of First, Hamilton, Ont., after that serving a year in Wallaceburg, Ont.

From 1972-76 Kuyvenhoven switched gears, moving back to Grand Rapids to become the denomination's director of education. As such he helped develop and write new

catechism and Sunday school materials for the church. At the end of that four-year stint the Kuyvenhovens came back to Canada and Andy pastored the Clarkson CRC in Mississauga, Ont., also for four years. It was then that he was tapped to become editor-in-chief of *The Banner*, requiring another move back to Grand Rapids. He held that position for 10 years until 1989.

*Banner* subscriptions grew to an all-time high under Kuyvenhoven's editorship. Thousands looked forward each week to his very personal "Corner Kick" column and to his insightful and sometimes controversial editorials. His other writings include: a book of daily devotionals called *Daylight*; a study of the *Heidelberg Catechism* entitled *Comfort and Joy*; and *Go for the Goal*, a compilation of "Corner Kicks."

"As a teacher and preacher, Kuyvenhoven has few equals," says Gary J. Lock, chairperson of the Bethel, Waterdown council. "This congregation will have a large void to fill."

Lock adds, "We wish the Kuyvenhovens well and God's blessing as they resettle in Grand Rapids where he intends to do some long-planned writing."

*Calvinist Contact* adds its good wishes to those of Gary Lock and the Bethel congregation, and assures readers that, at least for the

near future, Andrew Kuyvenhoven will continue to

write his "Word and Spirit" column for this paper.

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## Features

### Eric Liddell: 'When I run I feel God's pleasure'



Photo: Central Press Photos, Ltd.  
Eric Liddell surges forward to win a race.

#### Jacoba Bos and Marian Van Til

Eric Liddell, "God's joyful runner," was born to Scottish missionaries in China. His parents sent him home to Scotland for his education, and there he developed into a great sprinter.

Liddell won races all the way to the 1924 Paris Olympics, where he shocked the world by withdrawing from the 100 m competition. The ultimate race of his life had been scheduled for a Sunday, and his Christian principles would not allow him to participate, even after urging from the Prince of Wales.

Liddell surprised everyone by switching to the 400 m category, a Thursday race, and winning with a world record time of 47.6 seconds.

Eric Liddell, Olympic hero, literally received a royal welcome when he returned to Scotland after the 1924 Paris games, and jubilant crowds thronged the streets. But as important as "running for the Lord" was to him, he felt called to something else. And so the next year, he spoke a farewell message to the 10,000 people, who came to see him off to the mission fields of China.

In China, Liddell taught science at a college attended by Buddhists and followers of various religions and sects. He also trained his (male) students in athletics.

#### A lovely pianist

The pianist at Eric's Sunday school was Florence MacKenzie, the daughter of Canadian missionaries. She

was a beautiful young woman, he thought, but 10 years his junior. That didn't matter, as it turned out; Eric and Florence were engaged in 1929. They then left China for a while, Florence returning to Canada to take a three-year nurse's course and Eric returning to Edinburgh to study theology. He was ordained as a minister before he went back to China alone.

On his way back to China, Eric stopped in Toronto to spend time with Florence. While there he also spoke to Canada's 1932 Olympic team which was heading for the games in Los Angeles.

"Would you not rather be an athlete than a missionary?" asked a journalist. Liddell told him that Christians labour for lasting, incorruptible crowns.

The next five years were joyful ones. Florence joined Eric, they were married in 1934 and later had two daughters, Patricia and Heather. With Florence's help, Eric was active in teaching, reaching out to young people and in coaching athletes. Eric Liddell stood out as a joyful follower of Christ and an athlete who still made headlines in the Chinese press.

#### War encompasses China and the world

But the Liddells' situation suddenly clouded when Japan invaded northeastern China, punishing, even butchering, the native population and barely tolerating the missionaries. Liddell was reassigned to a rural pastorate where he logged many miles on his bike and on foot.

In 1939 as the Second World War was exploding, the Liddells returned to Scotland on furlough. They went via Canada, crossing the dangerous North Atlantic where a German U-boat fired a torpedo at their ship. The torpedo was a dud, but then and there Eric and Florence decided that China was still Eric's calling — Florence, who was pregnant again, would not return with him this time; China was becoming an increasingly dangerous place.

#### Deadly camp

Eric went back to China in May 1941. But as the war escalated in Asia, Eric and hundreds of others were imprisoned. Ironically, their internment camp was a mission station which had been established by American Presbyterians. The small

compound, built to accommodate 300 people, was soon jammed with 1,800 prisoners, becoming a squalid ghetto of rats, flies and disease.

Far away in Toronto, Florence gave birth to a third daughter whom she named Maureen. News from China was almost non-existent. Occasional 25-word telegrams were the only messages Eric was allowed to send. Still, Florence did not despair.

Liddell became a kind of mentor to the camp's children. He was there for them when homesickness or boredom struck and when the physical hardship and longing for missing parents who were feared dead became too acute to bear.

From Eric's daily, hour-long conversations with God, he found strength, and each evening he and a friend studied the Bible together. So he went forward, praying, studying, organizing sports events, settling quarrels and playing checkers with the teenagers, imparting a sense of spiritual purpose.

#### Losing a race but winning the prize

As he had done many times

fellow prisoners. But his condition deteriorated. He had a brain tumour and there was no hope of recovery.

"Annie," he finally told the missionary nurse who held him during his dying moments, "it's complete surrender to God." Eric Liddell died on Feb. 21, 1945, at the age of 43.

The 500 mourners who stood on the frozen hillside at Eric's burial recited the Beatitudes while their Japanese guards watched from machine-gun towers. It was not until three months later, when Europe was celebrating its liberation, that Florence received the devastating news that she had become a widow.

#### 'Ripples'

*Chariots of Fire*, the filmed story of Eric Liddell's Olympic triumphs, captured the imaginations of theatre-goers around the world when it was released in 1981. The film's producer, David Putnam, and scriptwriter Colin Welland, had been in close contact with the Liddells about the film. After initial apprehension, Florence and her daughters were impressed with the film and the message it is still bringing to

wings as eagles. They shall run and not be weary."

Just last year, Walker spearheaded the establishment of the Eric Liddell Foundation (supported by filmmaker David Putnam, among others), which encourages promising young athletes from Hong Kong, China and the United Kingdom who might otherwise not reach their full potential.

#### Known by one's fruit

Among the few personal belongings returned to Florence Liddell in Canada was a manual of Eric's religious writings. Almost 40 years after Eric's death, Florence and her daughters decided that these wise and inspiring words should be shared. But Florence died in 1984, less than a year before the work was published under the title *Disciplines of the Christian Life*.

The ripple effect of Eric Liddell's life began many years ago and continues still: from the well-known evangelist Peter Marshall, who learned from Liddell's life and teachings and who in turn touched many lives, to the many people who have seen *Chariots of Fire* and the others who will now see the Olympic



in his life, Liddell ran a race during his internment. But this race in 1944 was different, one Eric could not win. He developed blinding headaches and feared he was buckling to the stress of his imprisonment. His illness dragged on. He now longed to be reunited with Florence and his daughters; he tried to picture the three-year-old Maureen whom he had never seen.

Then he was hospitalized, cared for by friends who were

the world — "the ripple effect," as Patricia puts it.

Among the millions of people who saw *Chariots of Fire* was Charles Walker, a Scottish civil engineer living in Hong Kong. He had been researching Eric Liddell's time in China. Realizing that Eric's grave did not even have a marker, Walker finally located the gravesite. At his instigation, a memorial headstone was put up bearing the inscription: "They shall mount up with

medals on display and learn the story behind them (see front page story).

Many years after his death Eric Liddell still encourages us to run the race which has as its reward an everlasting crown.

Those wishing to read more about Eric Liddell can look for the biographies *God's Joyful Runner* by Russell Ramsay and *Eric Liddell* by D.P. Thomson.



# Marriage Encounter helps recover the old spark

Nandy Heule

*"Wherever you go, I will go, wherever you live, I will live. Your people shall be my people, and your God, my God. Wherever you die, I will die and there I will be buried. We will be together forever. (Ruth 1: 16, 17).*

After 28 years of marriage Janice and Jack Zomer just fell in love all over again.

The Zomers never doubted their commitment to each other. But several busy decades of nurturing their three sons and

running a greenhouse operation in Hornby, near Milton, Ont., had crowded their marriage relationship from the centre of their lives.

This is what Jack and Janice say they discovered while attending a Marriage Encounter weekend in Cambridge, Ont., last spring.

"I rediscovered what Janice meant to me," says Jack, 54, during a recent phone interview. "My feelings for her had been buried for many years."

Janice, 52, says that during the weekend her eyes were opened to see that her husband of 28 years

was still the same man she fell in love with so long ago.

"The original spark was still there," says Janice. "Our lives got so busy, we didn't cultivate our relationship on a deeper level. I forgot how important we are for each other," she adds.

The Zomers are one of about 125 Reformed couples in Ontario who have participated in a Marriage Encounter weekend organized by the fledgling Canadian chapter of the Worldwide Marriage Encounter movement.

**Revitalization, not rescue**



The weekends are not intended to "rescue" marriages that are in need of immediate and professional crisis resolution. Although deeply troubled relationships have been saved through Marriage Encounter, most participants share a strong commitment to their relationship and a basic confidence in their love for each other.

Yet like the Canadian economy, marital bliss is cyclical in nature: all spouses occasionally feel disillusioned by marriage as an institution, as a partnership, as an outlet for romantic and sexual feelings. It's that nagging feeling about the meaning of marriage that forces a reasonably happy but not elated spouse to ask, "Is this all there is to it?"

That's where Marriage Encounter enters the picture.

During an encounter weekend, couples are never asked to share any personal information with outsiders about their relationship. However, the weekend's routine confronts couples with the normality of a healthy dose of marital strife: your neighbours are just as likely as yourselves to fight about the proverbial toothpaste tube, the vacation plans, and the hour of the late-night news.

On a more serious level: during their married lives, most spouses are confronted with the same questions about raising children, setting work and volunteer priorities, money, love and apple pie.

couples" during encounter weekends. A presenting couple provides leadership by formally sharing parts of their marital journey with weekend participants. These formal presentations provide the backdrop for participants to do their private sharing as a couple.

The Lensinks and many "ordinary" married couples like them attended an encounter weekend themselves several years ago and received some informal training to familiarize themselves with the Marriage Encounter guidelines. Neither the Lensinks nor most other encounter leaders are professional counsellors or therapists. However, each weekend is attended by a pastor and spouse team that is committed to sharing their marital journey like other presenting couples.

When first thinking of accepting a leadership position in the movement, the Lensinks say they felt a call to go ahead with it although it has meant, for the moment, a schedule that probably keeps them too busy at times. Martin says he enjoys the encounter work because it gives him an opportunity to have a joint ministry with his wife.

Linda says she felt ready to accept a more important role in the movement because "I really feel Marriage Encounter can change the world; it's all about reconciliation." Eventually, strong marriages and families will build strong churches and a strong society, asserts Linda.

In the meantime, back in Hornby, Ont., Jack and Janice Zomer are looking forward to celebrating in a special way their 29th anniversary on Oct. 12.

"Marriage Encounter brought our marriage back in perspective," says Janice. "Maybe we took each other for granted before the weekend, but now we see each other again in a fresh light."

## Communication the key

In the course of the weekend, couples are given special communication tools needed to work through some of these questions, freeing them to talk about less routine matters and their love for each other.

The success of the weekends depends in part on couples like Linda and Martin Lensink of St. Catharines, Ont., who have agreed to become "presenting



Janice and Jack Zomer.

Photo courtesy the Zomers.

## About Marriage Encounter ...

Nandy Heule

Marriage Encounter isn't a self-help group or a support group which expects participants to share their most personal experiences with others.

Instead, Marriage Encounter asks couples to attend a two-night weekend that can provide spouses with the communication tools needed to revive and sustain happiness in their marriages.

It is a grass-roots Christian movement which started in 1952 when a young priest in Spain organized a number of conferences for married couples. The goal of those first weekends, and of all subsequent ones, has been to help married couples develop an honest relationship and to learn to live out a Christian marriage in service to others.

Since its early Roman Catholic days in Spain, the movement has spread to England, Belgium, the U.S. and, more recently, Canada.

Regular weekends are now being organized by about 14 different faith groups known as "expressions," including the Reformed expression which started in 1981 in Michigan. This Michigan-based chapter sponsored the first Reformed encounter weekend in Canada during the fall of 1989 in Sarnia, Ont. The Michigan chapter continues to help the Reformed chapter in Canada by supplying much needed volunteers and other resources.

Since 1989 about 125 Reformed couples have attended encounter weekends in Ontario. About 80 per cent of the participants are members of the Christian Reformed Church, with other couples coming from a range of Reformed traditions, including the Reformed Church in America, Mennonite and a number of smaller denominations.

The different faith expressions are loosely connected through

membership in Worldwide Marriage Encounter, an umbrella organization based in Florida. This umbrella organization ensures that the many different links of the encounter chain continue to follow the movement's guidelines.

Canadian encounter weekends are usually planned for the spring and the fall. The next weekend will be in Cambridge, Ont., at the

Welcome Inn on Highway 401.

For more information, those interested can call Clare and Alma Riepma at (416) 877-5641.

Marriage Encounter is funded by private donations. Couples pay a \$15 registration fee in advance and are asked to make a freewill offering at the end of the encounter they attend to help cover the cost of their weekend.

## As longing becomes love ...

Nandy Heule

My mother used to say that families go through daily rush hour from 5 p.m. to 8 p.m.: everyone in the family is tired, dinner has to be prepared, dishes have to be cleared and the phone inevitably rings at least twice while the baby's bedtime routine turns into a daily tug of war between one more story, one more glass of water and an exhausted parent's patience. Enter Marriage Encounter.

Our encounter weekend was scheduled to start on a Friday evening at 7:30 p.m., about an hour's drive from home at some out-of-the-way retreat centre near Guelph, Ont.

My husband and I successfully lined up a trustworthy babysitter who agreed to look after not only our toddler, but our somewhat out-of-control puppy. No car problems either that week, but as the Friday of our encounter weekend approached, both Nick

and I were hitting ourselves over the head for making yet one more commitment to a cause that appeared at best vague and at worst something we probably didn't need anyway. How did we get ourselves into this?

Several couples from our church whom we respect had organized a Marriage Encounter information evening at their home.

We arrived a bit late. And about 48 hours later we left just

as exhausted as we had arrived on Friday — a marriage encounter weekend isn't a mini-vacation away from the house, the kids and a puppy.

It's hard work to "really, really" want to listen to your spouse ...

Maybe Nick and I were right about Marriage Encounter after all: we probably didn't need it. But we felt afterwards that we had certainly benefited from our weekend.



# Textbook Review

## Three anthologies explore faith, ethics and apologetics

*Exploring Faith & Discipleship* (ISBN 0-87463-878-X); *Exploring Ethics* (ISBN 0-87463-880-1); *Exploring Apologetics* (ISBN 0-87463-882-8), *Selected readings*. Grand Rapids, Mi.: Christian Schools, 1992. Reviewed by Hilda Roukema, Bible teacher/vice-principal, Toronto District Christian High School, Woodbridge, Ont.

Christian Schools International (CSI) compiled these three anthologies of selected readings to help senior high school students gain a better understanding of the various aspects of a Christian

faith and life. The selections in each book were written by a wide range of leading Christian authors, including C.S. Lewis, Lewis B. Smedes, Philip Yancey, Tony Campolo, Peter Kreeft, Rebecca Manley Pippert, Annie Dillard, R.C. Sproul, Tim Stafford, Walter Wangerin and many others. The readings were selected to give a broad cross-section of views on the important and life-changing topics of faith, ethics and apologetics.

Some of the readings were originally written as articles; others appeared in full-length books. Each reading is prefaced by a short introduction about the author

and the purpose of the writing, and is followed by a list of questions to help the students review the author's point of view and to get them involved with the issue on a personal level.

### Superficial questions

I feel, however, that the discussion questions, by and large, fail to grasp the student at a personal level because most of the questions are content-oriented and superficial, engaging the "head" rather than the "heart." In order to wrestle with important issues such as faith and ethics, we need to deal with concrete issues and situations: therefore our starting point ought to be the students' experiences, questions and concerns. Only then will the students make these issues their own and get personally involved.

A teacher's guide giving some background information about each selection and identifying the key issues is available for each anthology. I was a little disappointed in the lack of depth and content in the teacher's guides as well. There is little or no additional biographical information on each author, and the content of the writings is discussed only briefly, identifying a few major areas of concern for today's youth. The calibre of the discussion questions is much the same as the ones in the anthologies. They lack creativity and are removed from the students' experiences.

Below are brief comments on each anthology and my suggestions on how these books can be used by the Christian community.

### Discipleship isn't easy

*Exploring Faith & Discipleship* contains 41 selections and is divided into three parts: "Believing"; "Counting the Cost"; and "Living the Christian Life." "Believing" focuses on "what we mean when we say we have faith," as explored by writers such as Richard Mouw, in his article "Faith and Trust," or Lewis B. Smedes, in his "You Can Still Be Wonderful in a Wonder-killing World: The Gift of Wonder"; or Peter Kreeft in his "Why Believe?"

and "Faith and Reason."

The first two authors motivate the readers to reflect on their faith experiences by drawing on their own in a personal, non-moralistic or burdensome way. Peter Kreeft, on the other hand, engages the readers in a totally different way by using the Socratic question and answer method to make his point.

"Counting the Cost" contains a number of personal accounts of individuals involved in difficult life situations. Questions involving obedience to God's law at far-reaching personal cost, living by grace, or sharing in the cross of Jesus Christ are asked by people such as Charles Colson, Sietze Buning and Tony Campolo.

"Living the Christian Life" is subdivided into three sections: "Growing in faith," "Sharing the Faith" and "Serving/Relating to Others"; it contains half of the 41 selections. Again, a variety of styles are used by a variety of authors, ranging from a fairly factual, lecture style, as in Rebecca Manley Pippert's "A Question of Holiness: Jesus and the Pharisees" to a more narrative and personal one, such as "Winning and Losing" by Bob Cousy with John Devaney.

### Excellent selections

*Exploring Ethics* consists of 52 selections. Divided into three parts, the first selection defines morality using the contributions of authors such as C.S. Lewis in "The Three Parts of Morality," Lewis B. Smedes, in "Commands for Fiddlers," taken from his book, *Mere Morality: What God Expects from Ordinary People*, and Philip Yancey, in "Sin." I thought these were excellent selections, defining the framework and setting direction using sound Scriptural bases.

The second section raises the issue of how to make moral choices. Two thought-provoking articles in this section are "38 Who Saw Murder Didn't Call the Police" by Martin Gansberg; and "Conformity: A Way Out" by Martin Bolt.

"Exploring Issues" is the

third section and deals with topics such as work, human sexuality, earthkeeping, wealth/poverty, racism/bigotry, medical ethics and peace. Some of these issues will speak more to the students than others. However, each topic contains accounts of disturbing and hurtful personal experiences, as well as challenges for Christian action.

### Defending your faith

*Exploring Apologetics* consists of 38 selections and, in keeping with the other two anthologies, is also divided into three main parts.

The first part deals with the concept of "worldview." The most detailed and in-depth article is the one written by James Sire entitled "Worldviews: An Overview." In it, Sire discusses reality, humanity, God, knowledge, truth and death from three basic worldviews: theism, naturalism and pantheism.

The second part is entitled "Common Objections to the Christian Faith" and is subdivided into a number of topics, each discussing the Christian point of view, as well as secular ones, such as an agnostic or atheistic.

The topics in this section deal with how one can believe in an exclusive religion such as Christianity, or in a God who allows evil and suffering, or in miracles.

And finally, we have the section entitled "Affirmations," with contributions by Cornelius Plantinga Jr., Philip Yancey, John Updike and M. Howard Hiemstra.

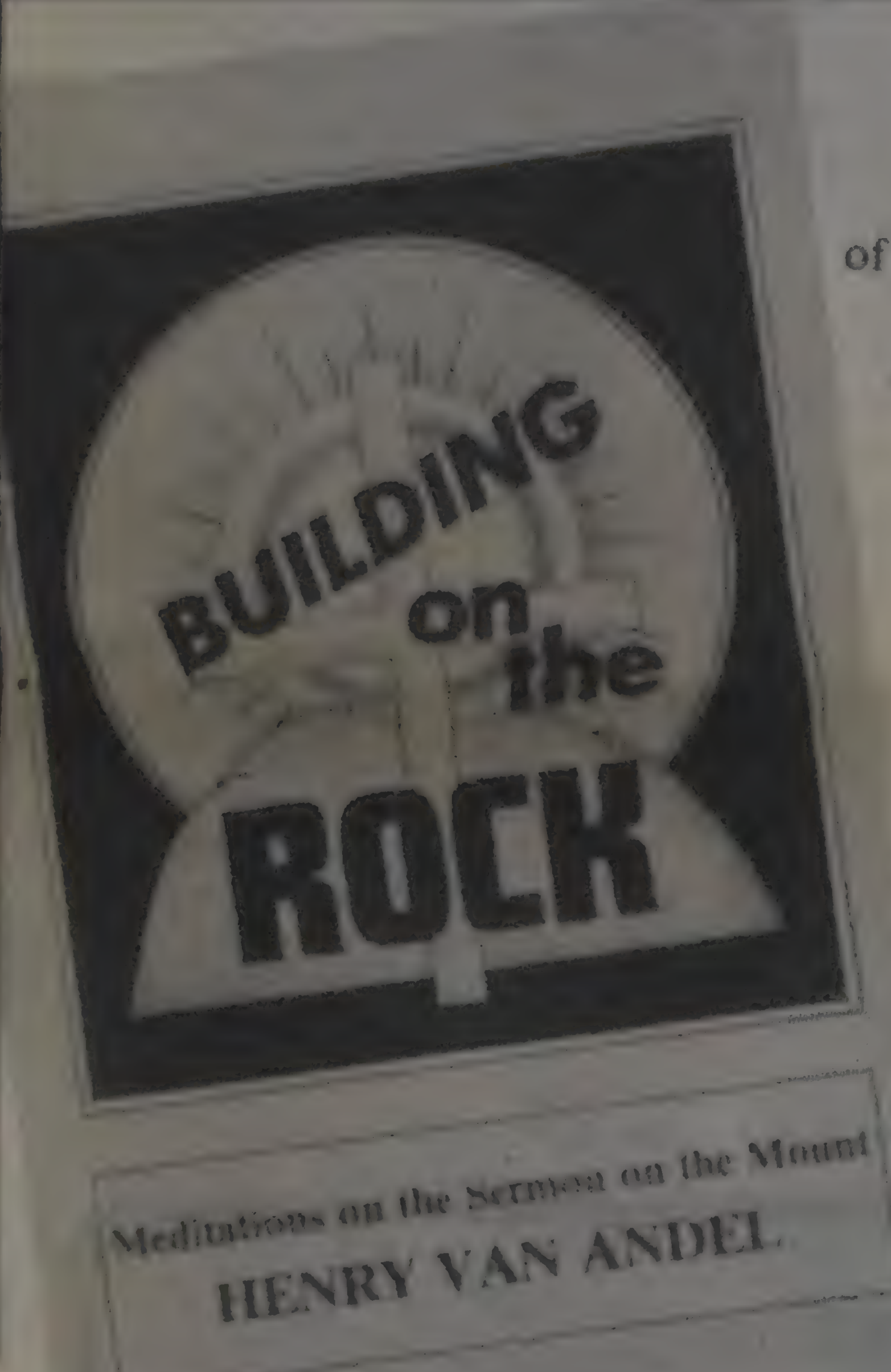
### Good for adults too

How can this series of anthologies be used? I think in a variety of ways. First of all, as supplementary reading or discussion starters for high school religious studies and society programs. Similarly, in catechism classes and young people society meetings. Certainly, adults, too, can use them for further study.

Some of the contributions may stimulate the reader to read the book from which the article is taken, for example, as in the Lewis Smedes' materials taken from *Mere Morality* and *Caring and Commitment*; or Rebecca Manley Pippert's *Out of the Salt Shaker and into the World*.

Whatever the case, I feel teachers, pastors and youth leaders ought to have these books at their disposal so that they can use them to challenge and motivate their "charges" to further awareness of and insight into their faith and its impact on their lives.

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# Feature

## Spectacular sparks that light up the sky

John McGowan

*At its most basic it's really just a great spark in the sky. The Bible talks about it lighting up the earth from end to end. Yet the spark called lightning travels at half the speed of light, fires the air five times hotter than the sun's surface and still defies our efforts to fully understand it.*

As turbulence boils up inside a huge cumulonimbus thunderhead, things turn into a gigantic electrostatic generator. Positive and negative charges are concentrated in different parts of the cloud. Eventually they build up enormous potential differences. At half-a-million volts per metre a spectacular spark is discharged: frightening and awesome lightning.

It begins with a leader of negatively charged particles heading earthward. When it is within 100 metres of earth a ground streamer leaps up to meet it.

As the pathway between ground and cloud is completed

visible lightning surges up from the ground. Surprisingly, visible lightning travels up, not down.

Lightning flashes are typed by their appearance. Highly branched, cloud-to-ground discharges are called fork lightning. Streak lightning on the other hand, has very few branches.

When the phenomenon is so distant that only some light can be seen on the horizon it is called heat lightning. Sheet lightning appears as a white sheet against a cloud.

Sometimes the return strokes break into luminous beads, creating bead or chain lightning. Pointed objects help create special effects like "St.

Elmos' Fire." This is the bluish-green or white halo effect from the "brush" discharge around a ship's masthead or the wing tips of an aircraft.

### Strange display

In one 12th century account, "St. Elmos' Fire" seen on a war ship's masthead was believed to be a vision of the Virgin Mary. In the Dakotas in 1897 was witnessed a more unusual brush discharge. A storm brought about tiny electric sparks on the twigs of a tree. When grabbed by a man the sparks appeared at the end of his thumb, then re-appeared on the tree when he let go, with no sensation of shock.

At this moment throughout the world, some 1,800 thunderstorms are at work. Illuminating the skies and striking the earth with lightning 100 times each second, this massive display contributes significantly to the electrical energy balance of the Earth's atmosphere.

In Canada lightning is responsible for about 15 deaths every year. A direct hit means a quick death. Numerous injuries are caused by indirect hits during which the lightning strikes a nearby target then reaches the victim through the air or the ground.

Lightning starts 40 per cent of the forest fires in Canada and is the most common cause of power blackouts.

Accurate records of lightning strikes in Canada are not kept. But a rough idea of numbers can be gleaned from the number of hours of thunderstorms observed at airports. Windsor leads the list with 53 thunderstorm hours a year.

### The higher, the fewer

Between Winnipeg and Thunder Bay there are 45-50 thunderstorm hours a year. The rest of the West experiences between 25 and 40. The West Coast has fewer than five a year with the Atlantic region between 10 and 20.

With higher latitudes the number of thunderstorm hours drops rapidly. Over most of the northern boreal forest there are fewer than 10 a year. In the Arctic lightning is almost non-existent.

Environment Canada states that there are no completely safe havens from lightning. Indoors is best, away from open doors and windows, fireplaces and electrical appliances. Phones, showers or baths should not be used during thunderstorms.

During a thunderstorm cars are like Faraday cages. The lightning travels over the surface of the vehicle to earth. It is therefore safe as long as the sides remain untouched.

Michael Faraday, the English physicist and chemist

born 200 years ago, invented the first electric generator.

The existence of electricity in the home and in industry is taken for granted these days. But it has not been part of society so very long and nature's sparks make our best human efforts look puny.

### Natural fertilizer producer

The electrical discharge of a lightning strike carries a current of many thousands of amperes for a fraction of a second. In that time the temperature of the air through which the current passes become an incandescent white heat.

Human-made structures in the path of such power are severely damaged. Yet the land surrounding such catastrophes can benefit because lightning is a natural producer of fertilizer.

The lightning discharge in the air produces ozone ammonia and oxides of nitrogen, which react with rain to form a soluble fertilizer.

Winter storms are usually less intense than those generated in the heat of summer. But changing weather patterns seem to result in more winter thunderstorms.

Winter or summer, lightning reminds us that all the genius we can muster pales before the work of the Creator.

*John McGowan is a free-lance writer from Scarborough, Ont.*

**Financial Fare**  
Leonard Bick

## Protecting your biggest asset

Obviously, you can't generate income after you die. So people acquire life insurance to protect their loved ones. But many people fail to consider the risk of disability, though the odds are much higher that disability will stop your ability to earn income. Look at the statistics. Consider the chances of at least one disability lasting more than 90 days before age 65. Out of 1,000 people who are 25 today, 756 will suffer such a disability. Out of 1,000 people who are 30 today, 723 will suffer such a disability. At 50 the odds are 489 out of 1,000; and at age 60 the number goes to 221.

If your disability lasts more than 90 days, the average length of the disability is significant. The 25-year-old today has a 756 out of 1,000 chance of incurring a disability of more than 90 days by the time he or she is 65. The average length of this disability will be 4.3 years. The 30-year-old will face a risk of disability averaging 4.7 years. At 50 the average is 6.2 years.

Long-term disability can spell disaster for a family. For the disabled bread winner, lack of sufficient income for his or her family adds to the significant burden that they already carry.

### False sense of security

There are certain types of insurance coverages that lull people into a false sense of security. Workers' Compensation only covers disability from an accident suffered while on the job. Considering that you spend about 40 hours out of 168 on the job and that disability can occur from both accident or poor health, one can soon see that this coverage is not something on which to rely. Unemployment insurance provides only short-term protection, while Canada Pension Plan disability benefits are not significant enough to

support a family.

Many corporations provide some level of coverage in a group plan. Read the plan carefully and understand the term of coverage and the guarantees. Generally, these plans cease when employment is terminated. In addition, most group contracts can be dropped by the insuring company.

How do you protect yourself from the risk of long-term disability if the coverage you have is weak or non-existent? The answer is to seek out up-to-date personal disability coverage. Many Canadians indicate that they spend too much on insurance already, but it is obvious that certain coverages are more necessary than others.

The price of disability insurance varies significantly, depending on all the bells and whistles that go into the contract. One thing is certain: Premiums will rise. The major reason in this decade will be AIDS, and whether you like it or not, insurance companies pool all their premium payers in pools that for the most part are not selective. For those wishing to protect themselves against the risk of long-term disability, it may be a good idea to buy sufficient coverage with guaranteed premiums to age 65 and guarantees to be able to add more coverage down the line.

Of course, you hope that any insurance you pay for you will never have to claim. However, protecting your biggest asset should not be taken lightly. Talk to someone in the field that knows what they are talking about. Disability insurance can be very complex.

*Leonard Bick is an Ambassador, Ontario-based financial planner.*

## Thank you, readers!

We received more than 70 letters in response to our readership poll about a name change. Most of you rated the choices we placed before you, but several of you added your own suggestions.

Here is a sample of your suggestions: Covenant Connection, Christian Communication, Full Circle Chronicle, Church and Culture, Christian Critic and News, The Informer, Christ in Life, Canadian Morningstar, Metal Mirror, Reformed Compass, Cross Culture and Christian Weekly.

Of the ones we suggested Christian Contact and Christian Courier came in heavy favourites, outstripping any of the others by a country kilometre.

Thank you all for your lively interest. The final decision will be made soon. Look for future issues to announce the outcome!

Editor.

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## Dramatic growth of SELFHELP Crafts Canada brings opportunities, but also changes

NEW HAMBURG, Ont. — SELFHELP Crafts has come a long way from one woman selling crafts out of her home 46 years ago.

The Mennonite Central Committee (MCC)-operated program began in 1946 when Edna Ruth Byler of Lancaster, Pa., returned from a visit to Puerto Rico with a vision to help local women sell embroidered linens to earn money to support their families. Last year the international job-creation program sold around \$12 million-worth (U.S.) of crafts, providing the equivalent of over full-time 12,000 jobs in 31 developing countries around the world. Around 2,300 different products were sold at 175 MCC-related and other stores in Canada and the U.S.

In Canada, SELFHELP Crafts has grown from \$400,000 in sales in 1982-83 to \$3.4 million in 1989-90. Last year around \$3 million of crafts were sold in 55 stores across the country.

While the dramatic growth of SELFHELP Crafts has

enabled the program to assist thousands of families in the developing world it has also brought with it new issues and challenges. "It's a big change to go from being almost like a family-run store to a multi-million dollar business enterprise," says Marv Frey, who helps direct SELFHELP Crafts in Canada as Director of MCC Canada Overseas Services. "It has big implications for the way the program is run."

### Challenge to run it Christianly

One of the largest challenges, according to Frey, is how a church-run business should be operated. "There's an understanding that a business operated by the church should be run differently," he says. "It's a real test for MCC to run SELFHELP Crafts both as a service to the poor and, at the same time, keep a close eye on the bottom line, especially during these hard economic times. Sometimes hard decisions have to be made in order to make sure that the

program can maintain its purpose — to create jobs for people in developing countries."

As well, as SELFHELP Crafts Canada grows "We can't always do things the way we did when we were just a small little organization," he says, echoing the recent review of SELFHELP Crafts in Canada by Mennonite Economic Development Associates (MEDA). According to the review, "a recession and structures designed for a smaller venture have challenged the enterprise. As with all organizations, there

comes a time when it is necessary to change in response to growth, new opportunity and to provide foundation for further development."

### Separate legal entity

The review makes a number of internal recommendations including that SELFHELP Crafts Canada be established as a separate legal identity from MCC Canada; that stronger links be developed with the provincial SELFHELP Crafts organizations; that the organization's mission statement be reaffirmed; that the operation in New Hamburg

be adapted to provide basic product, education and warehouse services under the direction of a leadership team; and that the warehouse be given a broadened mandate to provide for more efficient use of resources.

"Changes can be hard," Frey says, "but if our goal is to help people in the developing world to find meaningful employment, then we want to do everything we can to make that possible. Integrating this business enterprise with the mission of a church organization like MCC Canada will constantly test us."

## B.C.'s Open Door ministry for single mothers wants to open catering business

NORTH VANCOUVER, B.C. — A new government job creation effort may help some single mothers in B.C. break the welfare cycle through the Mennonite Central Committee (MCC)-supported Open Door program.

The Open Door, which serves single mothers and their children through churches in nine B.C. communities, wants to start a catering business which will help women learn job skills and earn extra income while preparing and serving meals for church functions such as conferences and fellowship suppers. But until now prospects for the catering business were limited because of government rules which prevent welfare recipients from earning more than \$200 above their social assistance cheque.

### Need more than welfare

According to Corben, Open Door's founder, the women need the extra income because they receive less than a \$1,000 a month from welfare. "They have to pay everything out of that — rent, food, transportation, kids' clothes. A pair of sneakers can cost \$75 these days."

In addition to providing extra income, the catering business could teach job skills. "Many of these women have never worked," says Corben.

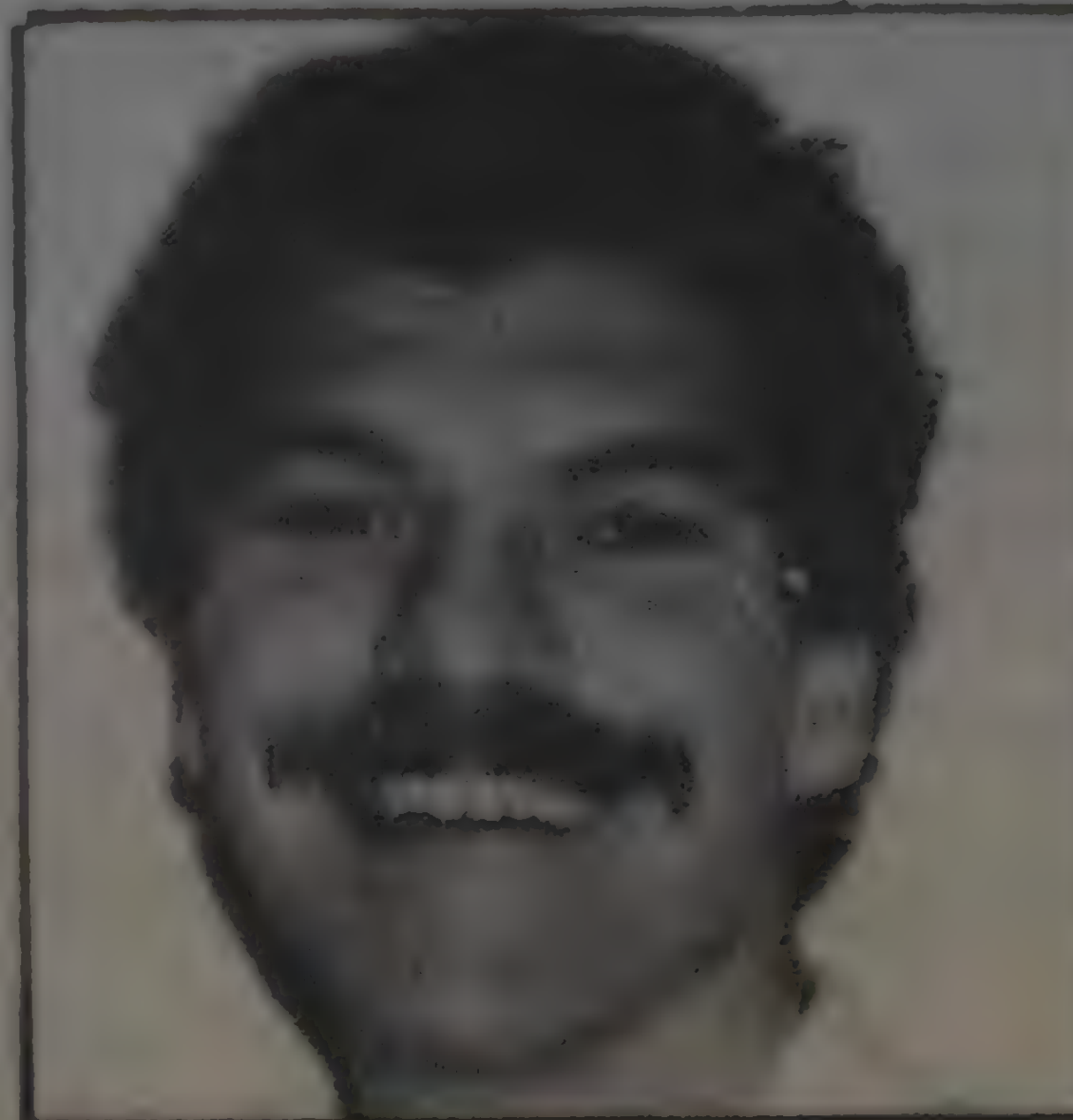
"They became pregnant as teenagers and have been on social assistance ever since."

The new government job-creation effort may make it possible for the Open Door to begin the business since it will eliminate the restrictions on how much extra income welfare recipients can earn. The five-year, \$35 million research program is aimed at helping people move gradually from welfare to work by topping-up wages so that welfare recipients can be persuaded to take jobs.

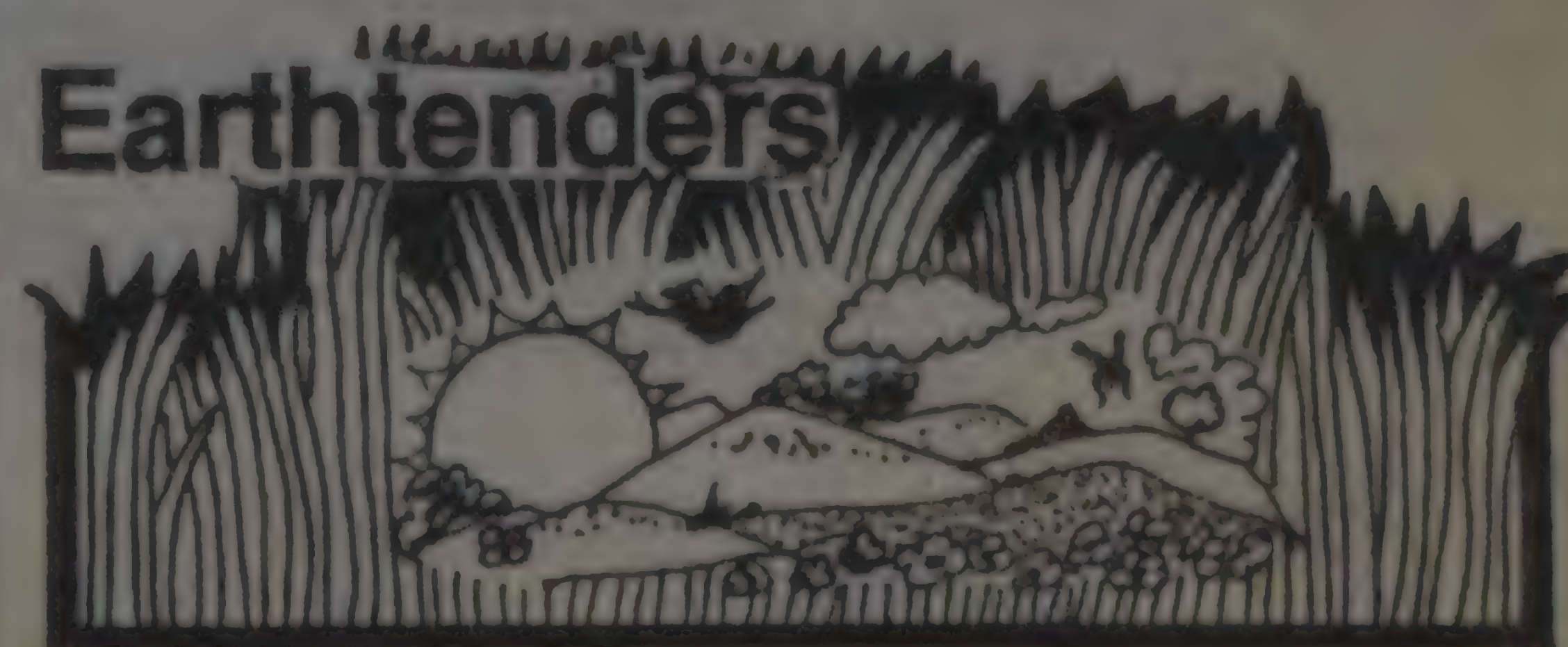
Bruce Hiebert, who directs MCC's job creation efforts in B.C., says that he has asked the government for more information to see if the Open Door qualifies to participate in the program.

Corben hopes that they will. But that will still leave one hurdle: "We need churches to let us use their kitchens," she says, noting that some congregations are reluctant to let non-members use the facilities.

The Open Door was founded by Corben in 1976 in North Vancouver to assist single mothers. Today Open Door ministries are operated by churches in Aldergrove, Sardis, Quesnel, White Rock, Campbell River, Vancouver, Clearbrook and Chilliwack. Corben has been an MCC volunteer since 1988.



Harry Spaling



Our place and task in the environment

## Rio revisited

The Earth Summit on environment and development held during early June in Rio de Janeiro, Brazil, was not a triumphant achievement, but neither was it a total flop.

The political jockeying which threatened to derail the Summit also prevented its complete failure. Astute political leaders reasoned that giving in to all Summit demands would be foolhardy during recessionary times and upcoming elections. But they equally understood that a failed Summit also would bear a political cost. Unfortunately, astute political decisions are not necessarily good for the environment.

The political grandstanding which permeated the Summit was somewhat balanced by a somber recognition of the real and urgent problems of global environmental degradation. The scale and complexity of these problems are beyond the ability of any one country to resolve. Countries were forced to put their political manoeuvring aside in order to salvage some level of international co-operation to address these problems.

### Recalcitrant U.S. government

One action agreed to at the Summit was a global warming treaty. However the treaty was watered down by the United States in its refusal to commit itself to specific targets even though other industrialized countries were prepared to commit themselves to a target of reducing greenhouse gases to 1990 levels by the year 2000. President Bush claimed too many jobs were at stake.

A 900 page non-binding agreement called Agenda 21 was also agreed to. It is a blueprint of actions to address environmental issues such as ocean pollution, hazardous wastes and renewable energy. Implementation depends on political will and financial commitment.

Another action approved at the Summit was the creation of a United Nations Commission on Sustainable Development which will monitor compliance with environmental

treaties and continue negotiations begun at the Rio conference.

The Summit's most notable environmental failure was the bio-diversity treaty intended to protect endangered plants and animals. The United States boycotted this treaty because patent rights and profits of American biotechnology companies would be threatened. Ironically, the treaty was intended to protect the very plants and animals upon which the biotechnology industry depends.

Financial commitments were also a disappointment. Only \$6 billion a year in new funds were pledged for environmental projects in developing nations. The goal was \$125 billion.

### Moving to world stage

Canada's presentation at Rio was politically smooth. Although Canada was one of the first countries to announce signing of the controversial bio-diversity treaty, it had nothing to lose since no extra money or new initiatives were required. Canada would do well to apply the blueprint of Agenda 21, given the country's record of managing its fish and forest resources and its status as the world's highest per capita consumers of energy and producers of garbage.

The Earth Summit drew world-wide attention to the environment and the economic and political stakes surrounding it. This is especially apparent in the bio-diversity treaty. While the United States did not sign the treaty, the document demonstrates that a global environmental issue now has the clout to politically isolate the world's most powerful economic nation. An important lesson learned by political leaders in Rio is that the environmental agenda has now moved to the world stage.

Harry Spaling lives in Drayton, Ont., and is a PhD candidate in geography at the University of Guelph, Guelph, Ont.



# Book

Robert VanderVennen, page editor



## Friends of God

Wayne Brouwer

## Remember David

"O Lord, remember David and all the hardships he endured" (Psalm 132: 1).

A Texas oilman was showing his Canadian cousin around. In true Texas style, he exaggerated *everything* about his homeland. "We've got the biggest oil fields in the world right here in Texas!" he bragged. "And we've got the biggest ranches with the biggest cattle anywhere! And our cities are the grandest, and our..." The list went on and on. Everything in Texas was bigger than anywhere else.

Even though he knew it couldn't be true, the Canadian cousin was beginning to think so by the time they stopped for lunch. Texas *was* incredible! And now they walked into the biggest restaurant he'd ever seen which served a huge portion he couldn't finish.

Badly in need of the washroom, he was told it was down a hallway, to the right. But he was more than a little overwhelmed, and at the end of the hallway he turned left. He opened the door and fell right into the swimming pool. In his muddled state all he could shout was, "DON'T FLUSH!"

### Bigger is better

We're all prone to boasting now and again. We know that sometimes "small is beautiful," but we also know that bigger can be better. Remember, for instance, when you were taking piano lessons, and there were days when you didn't want to practise? You kept asking, "Is a half-hour over yet?" You wanted to know how little you had to do before you could leave the keys. But if you want to become a great pianist can you imagine asking, "How little music do I have to know?"

Or when you establish a marriage or a friendship, what would you think of a person who says to you, "Well, how little will you ask of me if I'm going to be your spouse or your friend?"

You know it's wrong. Some things only live when they become bigger and bigger in our lives. Bigger is better when it comes to music. Bigger is better when it comes to friendship. And bigger is better when it comes to love.

### Religion too?

But what of religion? I remember a fellow who sat in my study years ago. He had his eye on a young woman in our church and he wanted to impress her. He knew she was a Christian so he wanted to become one too. "What do I have to do?" he asked me. "What's the minimum requirement before you'll let me become a member?"

He wanted to know how *small* his religion had to be. He wanted to know how little he could get by with and still be called a Christian. The less it cost him, the more he would appreciate it.

### Remember David

We may shake our heads; but maybe that young man was more honest than we sometimes are. We may not say it, but there are times when we live that way. A religion of the minimums.

And then we read Psalm 132. "Remember David...." Why? Because David didn't live a small religion. Because he opened his heart, he poured out his soul, he gave it all he had, he emptied himself in service. When it came to his relationship with God, David only had one testimony: "Bigger is better!"

God rewarded David's devotion, but you know that that's not why David gave his heart to his Lord. The temple, the Davidic kingdom, the strength of Israel..., to call them divine payoff would cheapen everything about David. Tribute is nice, but devotion is bigger. That's why God should remember David. That's why we should too.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

## Stories that reveal Christian humanity

Herman de Jong. *Verhalen met en zonder knipoog; en Opa Dekker's Week in Canada*. Dejo Publishing, 1992. 4414 Jordan Rd., Jordan Station, LOR 1S0. 125 pp. \$11.00. Reviewed by Henry J. Baron, Calvin College, Grand Rapids, Mich.

Readers of the Dutch language on both sides of the border lamented when some time ago a favourite *Calvinist Contact* column was dropped. These same appreciative readers of *Verhalen met een knipoog* will be delighted by the publication of this volume. It allows them to savour again the captivating storyteller's voice of its author as well as his gentle but penetrating observations of human weakness and virtue.

These 27 short pieces are indeed a treat. They'll occasion many a hearty chuckle, but also

now and again "een brokje in de keel" (a throat-catching moment). Especially memorable is the story of Fred Talinga, whose warfare against economic recession and personal depression culminate in an involuntary prayer on bended knee; and the story of the Overstaps and the uncommon grace that empowers an abused wife to minister lovingly to her husband when a stroke debilitates him.

### Heightening awareness

And of course there's Opa Dekker and the hilarious and sometimes touching experiences of his first trip to, and week in, Canada: Opa Dekker who sneaks a smoke in the plane's WC and finds himself in the pilot's seat for punishment; Opa Dekker who gets lost on his first walk in Canada and ends up in the local

CRC; lovable Opa Dekker whose wit and lively spirit of inexhaustible goodwill endears him at once to family and stranger alike.

Not the least charming aspect of this book is the fact that its author not only wrote the stories but also personally produced and bound each copy. The result is wholly gratifying: the print is easy to read, the cover is attractive and the pages won't fall out.

Good reading makes us more aware of life's absurdities, including our own. But it also heightens our awareness of life's poignant moments and significance.

These stories and reflections nourish us because they intensify the exercise of our Christian humanity. They warrant the wider audience that an English version would make possible.

## Bizarre syndrome afflicts some Jerusalem visitors

JERUSALEM, Israel (EP) — "Samson" escaped recently from Kfar Shaul, the government psychiatric hospital in Jerusalem. The legendary strongman made his escape by smashing through a wall, and made it as far as the nearest bus stop before a nurse caught up to him.

"Samson, you must come back to the hospital," she told him. Happy to be called by what he considers his true name, the Canadian man quietly returned to the hospital.

"Samson" is just one example of what psychiatrists in Israel call the Jerusalem syndrome. Each year, according to a report in the *New York Times*, dozens of visitors to Israel are driven mad by the historic and religious significance of land. Those who fall prey to the Jerusalem syndrome decide that they are Jesus Christ, or John the Baptist, or King David — and sometimes begin wandering the streets of Jerusalem.

### No prior history ...

Some, says Dr. Yair Bar-El, the hospital director, are disturbed before they arrive in Israel, including some who believe they are biblical characters or that they alone have the key to world peace. But each year dozens of others with no recorded psychiatric history also succumb to the history of the land.

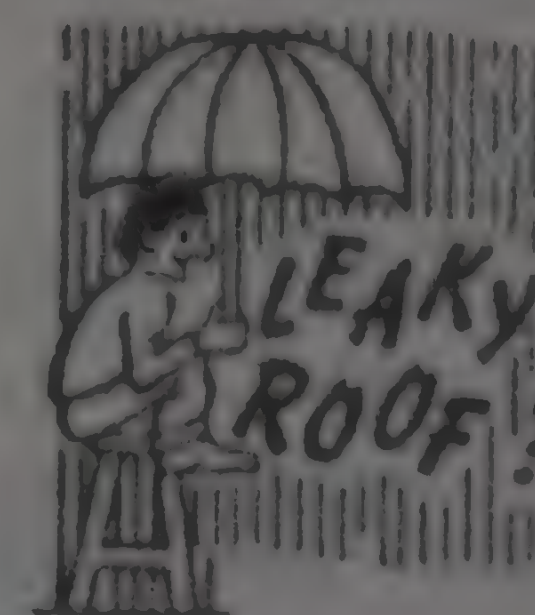
Bar-El says the victims tend to stick to their own religious traditions. Christians are likely to believe that they are Christ, or the Virgin Mary, or John the Baptist, while Jews lean towards King David or other

Old Testament figures.

Exactly what causes the syndrome is unknown. But a Western diplomat told the *New York Times* that tourists come to Jerusalem "expecting to find a city of peace where they can put aside their troubles, and they find that it is filled with tension. That's when there's the disconnect."

Bar-El says most people who get Jerusalem syndrome get over it after a few days and

return home. His experience has shown that there's little point in trying to talk people out of such delusions. A few years ago, Kfar Shaul had two patients at the same time who thought they were the Messiah. Bar-El put them together, but with little success, he recalls. "They spoke and they discussed," he told the *New York Times*. "And finally, each decided that the other was an imposter."



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# A CAREFUL PRESCRIPTION

## CHANGES TO THE ONTARIO DRUG BENEFIT PROGRAM

The Ministry of Health is changing the Ontario Drug Benefit program, effective August 25.

The ministry asked an independent group of health experts to recommend changes to the program. As a result, some new drugs are being added, and others are being taken off.

Prescription drugs necessary for serious health conditions will continue to be available, at no direct cost, to those on the program. As well, over-the-counter products such as insulin for diabetes are still covered.

Among the products being added to the program are a new slow release drug to treat Parkinson's disease, and a drug for the treatment of shingles. Products like sunscreens, multiple vitamins and antihistamines are among those being removed.

In total, the changes affect a small percentage of drugs covered by the program.

### WHY MAKE THE CHANGES?

The government is working to better manage health care spending. It now spends over \$1 billion a year on the Ontario Drug Benefit program alone.

Costs have risen 18 per cent annually during the past 10 years. With these changes we hope to keep the increase to 14 per cent.

### MORE INFORMATION?

The Ontario Drug Benefit program provides benefits to people 65 and over, and people receiving social assistance.

For more information on how these changes may affect you, call the ministry's toll-free Infoline.

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If you wish a photo included, send us the original.</p> <p>d) <i>Calvinist Contact</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Calvinist Contact</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</p> <p><b>NEWLYWEDS &amp; NEW PARENTS</b></p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in <i>Calvinist Contact</i> and to the parents of the child whose birth announcement appears in our paper. All will receive a letter inviting them to subscribe. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p><b>Calvinist Contact Publishing Ltd.</b> 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	<p><b>VERMEULEN (nee VIS):</b> Ed and Lucy thank God for the gift of their first child, a son</p> <p><b>SHANE PETER</b> born Aug. 8, 1992. Happy grandparents are Mr. and Mrs. Peter Vermeulen of Bowmanville, Ont., and Mr. and Mrs. John Vis of Woodstock, Ont. Home address: 1880 Park Ave., London, ON N5W 2J8</p> <p><b>Marriages</b></p> <p><b>PATTERSON-DE JONG:</b> COLLEEN JENECE PATTERSON and KEVIN JOHN DE JONG together with their parents Robert Patterson and Linda Patterson and John and Rose De Jong joyfully announce their forthcoming marriage. They will exchange their wedding vows before the Lord on Saturday, Sept. 26, 1992, at 3 p.m. in the First Chr. Ref. Church, Victoria, B.C. Home address: 310 3277 Glasgow Ave., Victoria, BC V8Z 1M3</p> <p><b>Thanks</b></p> <p><b>TEITSMA:</b> After our 50th wedding anniversary: <i>We thank our Father in heaven above We thank our children and grandchildren for showing their love We thank our relatives and friends who came For cards and flowers too many to name. We thank for all tokens of love and say: "We will never forget this wonderful day."</i> The Teitsmas: 10 John St., Apt. 401, Grimsby, ON L3M 1X5</p> <p><b>Anniversaries</b></p> <p>Wyoming, Ont. Wyoming, Ont. 1952 September 19 1992 <i>Psalm 23</i> With thankfulness and praise to our Lord for his faithfulness, we hope to celebrate the 40th wedding anniversary of our dear parents and grandparents</p> <p><b>OSCAR and OBBIE DEELSTRA (nee PERSMA)</b> Their loving children: Doreen John &amp; Louise Gratiana, Osanna, Loreen, Sacha, O.J. &amp; Nathaniel Gerald &amp; Shirley Emily &amp; Benjamin An open house will be held in their honour on Saturday, Sept. 19, 1992, D.V., at the Chr. Ref. Church, Wyoming, Ont., 525 Superior Street, from 8-10 p.m. Best wishes only. Home address: P.O. Box 392, 531 Ontario St., Wyoming, ON N0N 1T0</p> <p>Delft Simcoe 1967 September 6 1992 With thankfulness and praise to God for his love and faithfulness we joyfully announce the 25th wedding anniversary of our parents,</p> <p><b>PHILIP and GERDA LUGTIGHEID (nee VREEKEN)</b> May the Lord continue to bless them and keep them in his loving care. With love and congratulations from your children: Jeanine Marjolein Philippine Peter You are invited to an open house reception at the Ebenezer Chr. Ref. Church, East of Jarvis, Hwy. #3, on Friday, Sept. 4, 1992, from 4-6 p.m. Home address: R.R. #5, Simcoe, ON N3Y 4K4</p>	<p>1952 August 30 1992 With thankfulness to our heavenly Father, our parents and Opa and Oma</p> <p><b>WARNER and GRIETJE KOITER (nee VAN HUIZEN)</b> will be celebrating, the Lord willing, their 40th anniversary. <i>Psalm 121: 8.</i> Open house - Reception will be held in their honour on Sept. 12, 1992, at 7:30 p.m. in the Knights of Pythias Hall, Nelson St., Wallaceburg, Ont. We pray that the Lord will continue to bless you, and keep you in his tender care. With love from your children and grandchildren: Klaas &amp; Wilma Koiter — Midland, Ont. Laura, Ian, David Pieter &amp; Trixie Wonder — Hagersville, Ont. Sharon, Philip, Heather Renee Bob &amp; MaryAnn Koiter — Brantford, Ont. Daphne, Lisa, Tara, Robbie, Nicholas Nick &amp; Sandra Koiter — Guelph, Ont. Mark, Brian, Alex, Renae, Debra David &amp; Aline Koiter — Hamilton, Ont. and baby on the way!!</p> <p>1937 September 13 1992 "The Lord will keep your going out and your coming in from this time forth and forever more" (Ps. 121: 8). With thankful hearts, the Lord willing, we will celebrate with our parents their 55th wedding anniversary</p> <p><b>JAN and JACOBA MEINEMA (nee KROTJE)</b> "Praise God from whom all blessings flow." With love from your children, grand- and great-grandchildren: Elmer &amp; Linda Meinema and family — Listowel, Ont. Clarence &amp; Tena Meinema and family — Red Deer, Alta. Greta &amp; Tim McMullen and family — Waterloo, Ont. John Meinema — Listowel, Ont. Jake &amp; Ann Meinema and family — Warman, Sask. Neil &amp; Fred Helm and family — Cornwall, Ont. Henry &amp; Val Meinema — Red Deer, Alta. Peter &amp; Jeanette Meinema and family — Warman, Sask. Bob &amp; Debbie Meinema and family — New Hamburg, Ont. Ron Meinema and family — Red Deer, Alta. Paul Meinema and family — Manuels, Nfld. Connie Meinema — Listowel, Ont. Open house will be held on Sept. 26, 1992, from 3-5 p.m. at the Bethel Chr. Ref. Church, Listowel, Ont. Best wishes only, please.</p> <p>We, Kevin &amp; Wilma — Surrey, B.C. Ethan Gwen &amp; Tom — Grand Rapids, Mich. Joshua John — Surrey, B.C. Hennie — Grand Rapids, Mich. are proud to announce the 30th anniversary of our parents and grandparents,</p> <p><b>PIETER and JOKE VANDER LEEK (nee KROEZE)</b> Clarkson, Ont. London, Ont. 1962 September 15 1992 Congratulations! Your marriage has been a blessing to us all. May God give you many more happy years together.</p>	<p>Sappemeer Edmonton 1937 September 13 1992 "Great is Thy faithfulness." With praise and thanksgiving to our heavenly Father we announce the 55th wedding anniversary of our parents, grandparents and great-grandparents,</p> <p><b>JOHN (JAN) and ALICE (AALTJE) VANDERVELDE (nee MOESKER)</b> Thank you for your love and showing us our heavenly Father's love. May he continue to keep you in his care. With love from your family: Jake &amp; Tineke Vandervelde — Edmonton, Alta. John, Jake, Margaret, William, Alice George &amp; Bea Vandervelde — Willowdale, Ont. John, Norman, Steven Freda †* &amp; Cor VanderVenne — Edmonton, Alta. Sid, John, Leona, Marian Harry Vandervelde — Edmonton, Alta. Rob, Janeen, David Sandra &amp; Dave Wilhelm — Edmonton, Alta. Melanie, Brandy John &amp; Karin Vandervelde — Jackson, Miss. Kirsten, Lindsay, Jason, Josiah, Jacob * Went to be with the Lord our Saviour on Aug. 8, 1992. Home address: 10204-132 St., Edmonton, AB T5N 1Y7</p> <p><b>Obituaries</b></p> <p>Midland, Ters. Edmonton, Alta. Sept. 25, 1902 Aug. 16, 1992 "For I am convinced that neither death nor life nor anything else in all creation will be able to separate us from the love of God that is in Christ Jesus our Lord" (Rom. 8:38, 39). On Aug. 16, 1992, the Lord called home,</p> <p><b>NEELTJE (NELLIE) CUPIDO-SCHAAP</b> in her 90th year. Pre-deceased by her husband Pieter on Nov. 9, 1968. Mother of sons: Peter &amp; Ann — Calgary, Alta. Andrew &amp; Trix — Edmonton, Alta. Jim &amp; Bernice — Edmonton, Alta. Fred &amp; Tine — Bennekom, the Neth. Neil &amp; Ria (deceased) Martin &amp; Barb — Tsawwassen, B.C. Matt &amp; Willy — Canning N.S. Bernhard Julius (deceased) John &amp; Margaret — Victoria, B.C. Jan (deceased) and daughter: Grace &amp; Mike — Victoria, B.C. Oma to 28 grandchildren and 34 great-grandchildren. Funeral service was held on Aug. 19, 1992, at the Maranatha Chr. Ref. Church, Edmonton, Alta. Pastor Nick Cornelisse officiating. Correspondence address: 10828-148 St., Edmonton, AB T5N 3H5</p> <p><b>Personal</b></p> <p><b>Dutch/Canadian lady, widow, Christian Reformed</b>, in her late 60s, would like to meet Christian gentleman, widower, to look forward to some years of "gezelligheid" together. Please write to <b>File # 2589</b>, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p> <p><b>Dutch/Canadian lady in Ontario</b> who is feeling "alone" at times, would like to meet a Christian gentleman, age between approx. 60-68 years young. Please send letter, with picture if possible to <b>File #2592</b>, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p><b>FOR SALE</b></p> <p><b>Pipe Organ:</b> - 2 manual full pedal board - draw knob console - 6 ranks unified plus pedal - stop switchboard rebuilt by Dubai Organ Co, Burlington, Ont. - chest completely rewired - suitable for small church or home - reasonably priced — must sell - reduced to \$5,500 from \$10,000. P.S. Seven ranks of extra pipe work. Curtain valves, bellow, louvers, etc. available. For more information call: <b>Jake Ravensbergen</b> R.R. 1, Smithville, ON L0R 2A0 <b>(416) 957-7120 (nights)</b> <b>Mobile-daytime:</b> <b>(416) 565-7444</b></p> <p><b>Evangelistic Materials in Arabic</b> Also, in English, <i>The Bible and Islam</i> \$4.95 Canada / \$3.95 U.S. and a folder of essays on Understanding the Middle East (\$1.50). Write: <b>The Back to God Hour</b> P.O. Box 5070 Burlington, ON L7R 3Y8</p> <p><b>Accommodations</b></p> <p><b>Room and board</b> available near <b>Niagara College in Welland, Ont.</b> Large shared room for two female non smokers. <b>Phone (416) 735-6998</b></p> <p><b>For Rent</b></p> <p><b>House for rent in Mississauga, Ont.</b> Spacious three-bedroom townhouse with three bathrooms, large en-suite master bedroom with walk-in closet, fireplace in living room, formal dining room, large eat-in kitchen with walk-out deck. Air conditioning, five appliances, very quiet neighbourhood, close to Go-Station and Hwy. 401 in Meadowvale. Available to non-smoking Christian family. <b>Call Tony at (416) 858-2854.</b></p> <p><b>Help Wanted</b></p> <p><b>SEEKING AN INTERIM PASTOR</b></p> <p><b>Community CRC of Meadowvale (Mississauga, Ont.)</b> is seeking an interim pastor for 6-12 months starting ASAP. We are a small congregation emphasizing renewal in worship and growth in community outreach. Contact <b>Betty Panza (416) 274-9490</b> evenings or <b>Grace Moes (416) 819-0278</b> days.</p> <p><b>Teachers</b></p> <p><b>VERNON, B.C.: Vernon Chr. School</b>, due to the anticipated increased student enrollment, is seeking applications for an opening in the <b>intermediate grade levels</b> for the 1992-93 school year. Those interested in this teaching position are encouraged to direct inquiries and/or send resumes to: <b>Elco Vandergrift,</b> R.R. #3, Site 19A, Comp. 4, Vernon, BC V1T 6L6 Phone: (604) 545-7345</p>





## Classified/Events

	Events	Events	Miscellaneous
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### GALANTI ORGANS



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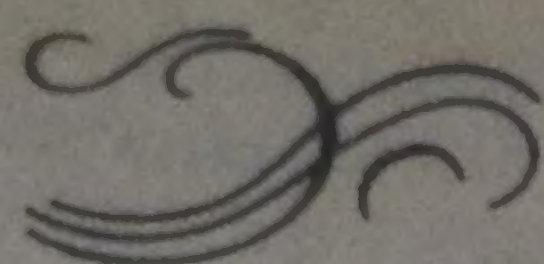
\* Call ahead for our hours.

### For sale

Dutch specialty food & giftware store.

Located in Southwestern B.C. A well established business with a large customer base. A strong growth record has been established. Excellent net return on sales. Serious inquiries only.

Reply to file # 2591  
c/o Calvinist Contact  
4-261 Martindale Rd.  
St. Catharines, ON L2W 1A1



### Help Wanted

### TEACHERS/SOCIAL WORKERS

Considering a career change? We are seeking a

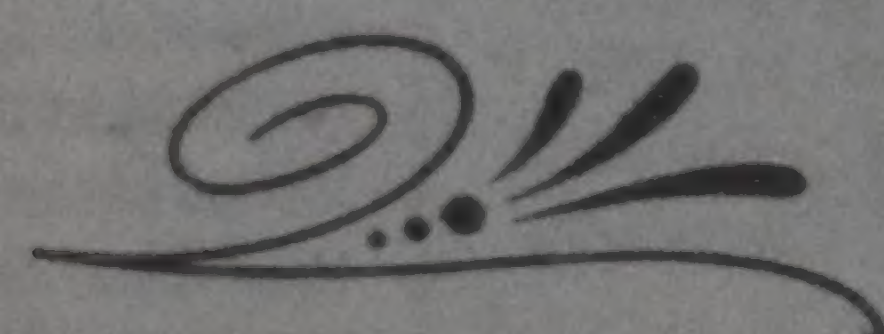
#### YOUTH WORKER

to provide leadership in organizing youth programmes, counselling young people, teaching catechism, and leading occasional worship services.

Several years experience in related work is preferred; ordination is not required.

Salary dependent on experience and qualifications, but in \$35,000 - \$48,000 range.

Address inquiries to: Immanuel CRC, c/o G. Bloemendal, 19 Wheatfield Rd., Brampton, ON L6X 2V4



Because of temporary drought  
in the flow of letters  
Peter and Marja  
do not appear in this issue.

*"Rooted in Faith... Growing in Service"*

### Join the Institute for Christian Studies in celebrating "25 Years of Miracles"

You are invited to participate with us in several ways:

#### Gratitude

With us, thank God

— that graduate-level education from an integral biblical perspective has been available at ICS for the past 25 years.

— that as "the graduate school with a difference" ICS has been able to assist hundreds of men and women from around the world in integrating their faith with their scholarship and their profession.

#### Participation

Support ICS financially by making a pledge toward its Anniversary Campaign. Help ICS "grow in service" as it responds to the challenges of the next 25 years with its unique research, publication and instructional programs.

#### Celebration

Plan to join the ICS community in a special Service of Celebration to be held on Sunday, September 20 at 7:00 p.m. in Convocation Hall, University of Toronto.



Institute for Christian Studies  
229 College Street  
Toronto, Ontario M5T 1R4  
(416) 979-2331

Netherlandic Studies Program  
Spring Semester of 1993  
in Amsterdam



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Dutch Language and Literature  
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For further information contact:

Dr. K.J. Boot, Director  
Netherlandic Studies Program  
Dordt College  
Sioux Center, Iowa 51250  
Call collect (712) 722-6263

Deadline: November 1, 1992

**WHEN IT'S TIME FOR  
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Phone: (416) 682-8311  
Fax: (416) 682-8313

### TEAKE VAN DER MEER

(a well-known Frisian comedian)

will come to Ontario for a one-week tour. All events start at 8 p.m.

Tuesday, Sept. 29 - BOWMANVILLE

(Knox Chr. School, 410 Scugog St.)

Wednesday, Sept. 30 — STRATHROY

(Adelaide McDonald School on Hwy. #22)

Friday, Oct. 2 - VINELAND

(Vineland Public School)

Saturday, Oct. 3 - JARVIS

(Jarvis District Chr. School)

Tickets are \$10.00 per person. For more information call Bev Slofstra at (519) 587-2162.

### Camp Shalom

15th Annual Fall Fair

Saturday, September 19, 1992

(9:30 a.m. - 4:00 p.m.)

Theme: "Back on the Farm"



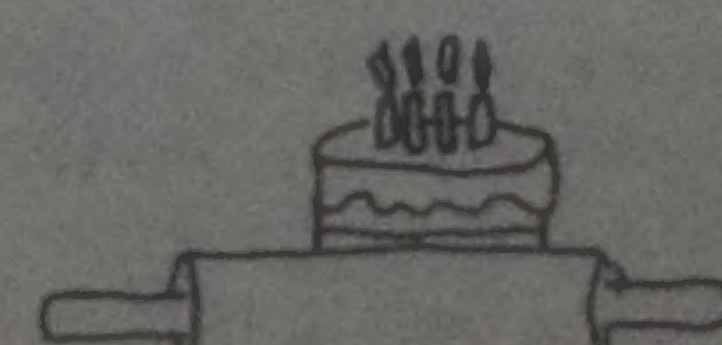
#### Feature attractions!

\* Reflections music group  
\* Mini tractor pull  
\* Petting zoo  
\* Welcome 20,000th visitor  
\* Lots more to see and do.

#### Annual favourites!

\* Country store  
\* Produce and nursery stock  
\* Auction sale  
\* Tea room and bake shop  
\* Games tent  
\* Bike-A-Thon

Camp Shalom  
R.R. #4  
Cambridge, Ont.  
Tel.: (519) 623-4860



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vision

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News/Events

Another heritage site destroyed

Marcus Van Steen  
(Canadian Scene) —  
Another of Canada's historical

sites has been bulldozed out of  
existence, with barely a  
whimper from the news media.

A small park at Montmorency  
Falls, near Quebec City, was  
swept away to make room for a  
high-priced housing complex.

It has been a well-loved  
beauty spot where people could  
sit on the benches and enjoy the  
flowers and grass. There were  
also magnificent views, of  
Quebec City on one side, and

the Montmorency Falls on the  
other. There were many  
reasons why the site should  
have been preserved: one of  
them was that it had served as  
General Wolfe's headquarters  
in 1759 during the Seven Years'  
War. That makes it of  
historical significance.  
The destruction of this

particular heritage site was  
made even more offensive  
when archeologists and  
historians were not allowed to  
search for artifacts. They were  
driven away when the  
bulldozers arrived well before  
they were legally entitled to  
start their destruction.



Christian  
Stewardship  
Services

In September thousands of students will crowd the halls of  
higher learning. At least 27 of them will be cheered and en-  
couraged by some \$60,000 in scholarships and bursaries provided  
by generous donors through the services of **Christian Steward-  
ship Services**.

These scholarships and bursaries range from \$250 for several  
bursaries in memory of Rev. Peter Plug for students attending  
The King's College in Edmonton to a \$12,000 bursary for a  
South African student to pay all of the tuition, travel, and living  
costs to attend the Institute for Christian Studies in Toronto.

These scholarships and bursaries were established through the  
use of deposit agreements, endowment funds, or charitable gift  
annuities. The flexibility of funding the scholarships makes it  
possible for many people to consider setting one up.

They can be established in memory of someone, to honour  
someone, to encourage further education in a particular field,  
etc. They can be awarded to graduates from a certain high  
school, they can be awarded to students at a certain college,  
or they can be created to encourage students from a particular  
geographic area to attend higher education.

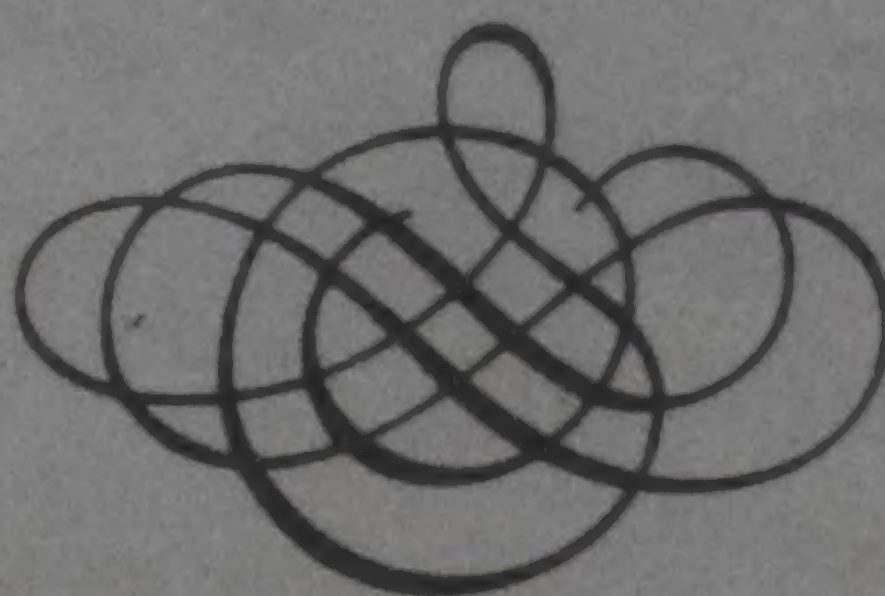
For a no-obligation discussion or explanation on establishing  
a scholarship or bursary, please contact **Harry Houtman or  
Adriana Pierik at Christian Stewardship Services, 455 Spadina  
Ave., No. 210, Toronto, ON M5S 2G8, (416) 598-2181 (9 a.m. -  
10 p.m.).**

Pen pals wanted for Russia

Would you like to become a  
missionary without actually  
leaving home? You would?  
Well, ASSIST Ministries has  
just the plan for you. Through  
*The Russian Connection*, you  
can become a pen pal with one  
of thousands of Christians or  
non Christians who have  
written to us asking for  
literature and a friend in North  
America.

If you would like to write to a  
believer or share your faith  
with a non-believer, write

today for information to  
ASSIST, P.O. Box 2126,  
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call 714/530-6598.



Pesticide pails make fenceposts

**C.C. staff**  
EDMONTON — In the  
tradition of beating swords into  
ploughshares, an Edmonton  
company has invented a way of  
recycling farm pesticide  
containers into fenceposts.  
Superwood Western Ltd.  
recently announced its  
"Agriplast" posts have  
completed endurance and  
health testing and will be  
available for sale in the fall.

The posts contain a small  
amount of inextricable  
chemical residue, but they have  
been proven to pose no health  
threats.  
In a recent *Globe and Mail*  
article, Superwood president  
Harvey Jaehn claims the posts  
will last for generations. He  
plans to sell 175,000 of them  
annually for a price 10 to 20 per  
cent more than conventional  
wooden posts.

Church news

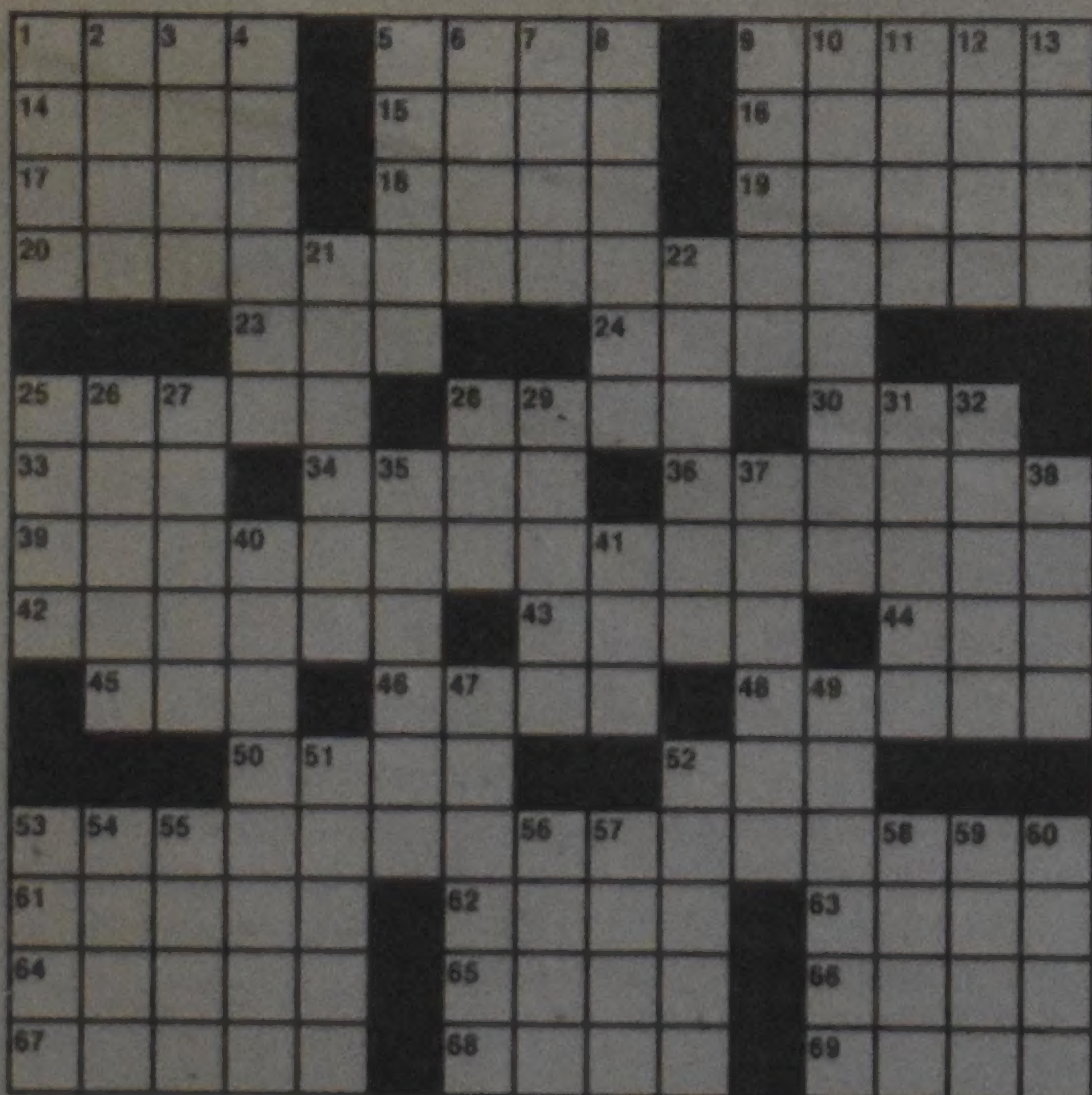
Christian Reformed Church

**Address change**  
— Rev. William and Mrs.  
Gertie Vander Beek, 2221-13th  
Street S.W., Salmon Arm,  
BC V1E 4M2; 604-832-8178  
(same as previously).

This Week's Puzzle

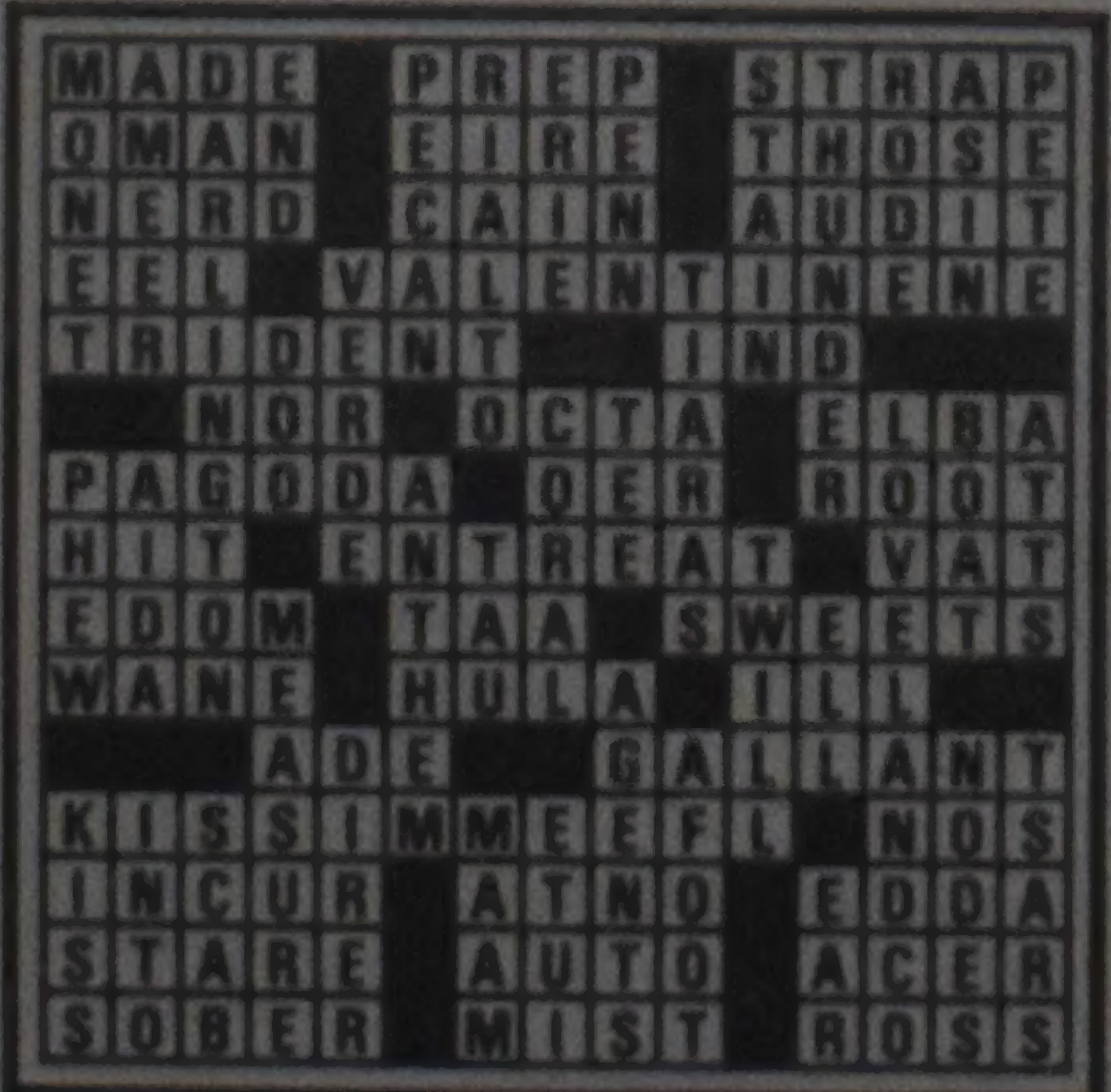
by Marcy Johnson

- ACROSS  
1 Attire  
5 Float  
9 Stylish  
14 Above  
15 Earthen pot  
16 Comedy  
17 Hawaiian goose  
18 Cow lows  
19 Persian once  
20 Dr. Seuss' breakfast?  
23 Menagerie  
24 Robt. —  
25 Lowlier  
28 Sniggler's catch  
30 "...and a bottle of —"  
33 Hole maker  
34 Haze  
36 "We — alone" (Hilton)  
39 Another Seuss title  
42 Incandescent  
43 Power source: abbr.  
44 "Born in the —"  
45 Prop  
46 Strays  
48 One who despises  
50 Land measure  
52 — diem  
53 Seuss title  
51 Gives off  
62 Not working  
63 Stand  
64 Furious with  
65 Garner  
66 Alight  
67 Journalism  
68 Ceases  
69 Therefore  
DOWN  
1 Percussion instrument  
2 Declare  
3 Coty or Auberjonois  
4 Soft wind  
5 Young lover  
6 Like a bump on —  
7 Whip  
8 Decorative pendant  
9 Stand out  
10 Cain was the first  
11 Chin. nurse  
12 Columnist  
13 Shipshape  
21 Lear or Rockwell  
22 — Lorraine  
25 Scoop  
26 Appalling  
27 Cut  
28 Superlative suffix  
29 Anesthetic  
31 Complete  
32 Mickey  
35 Practicing doctor?  
37 From rags to —  
38 Ruler  
40 Boat races  
41 Certain trains  
47 Employ again  
49 Fit for raising crops  
51 Expenses  
52 Readies for surgery  
53 Fiber plant  
54 Sharif  
55 Travel  
56 Paradise  
57 "When I was —"  
58 Erode  
59 Dangle  
60 Church calendar



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Last week's puzzle



Calendar of Events

- |              |   |                 |   |
|--------------|---|-----------------|---|
| Sept. 8      | Convocation at Redeemer College, Ancaster, Ont. At 10:15 a.m., Rev. H.R. De Bolster will open the 11th academic year with a meditation on Ps. 37: 5, on the theme: "Commit and Trust."  | Sept. 26        | Redeemer College Alumni Association meeting at 9 a.m., followed by 10th anniversary celebration from 10:30 - 11:30 a.m., open house from 1:30 - 2:30 p.m., annual membership meeting at 2:30 p.m., and an open program at 8:30 p.m. All events at RC, Ancaster, Ont.  |
| Sept. 15     | Organist Jan Overduin in concert, 8 p.m., St. Catharines Cathedral, Church St., St. Catharines, Ont. Works by Bach, Vivaldi, De Grigny, etc. Series of recitals by the young Dutch organist Harm Hoeve. Unless indicated otherwise, all events start at 8 p.m. Sept. 16: Maranatha Can. Ref. Church, Surrey, B.C.; Sept. 17: Trinity CRC, Clearbrook, B.C.; Sept. 19: West End CRC, 7:30 p.m., Edmonton, Alta.; Sept. 21: Can. Ref. Church, Neerlandia, Alta.; Sept. 23: Can. Ref. Church, Carman, Man.; Sept. 25: Maranatha Can. Ref. Church, Fergus, Ont.; Sept. 29: Ebenezer Can. Ref. Church, Burlington, Ont.; Sept. 30: Can. Ref. Church, Attercliffe, Ont. | Sept. 27        | Celebration and Praise Service for Redeemer's 10th anniversary, at 11 a.m., RC auditorium, Ancaster, Ont. Service will be led by Ancaster Fellowship CRC on the theme: "Praise the Lord and forget not all his benefits." Everyone welcome!   |
| Sept. 16-30  | CRWRC's 30th anniversary dinner, 7:30 p.m., John Knox Chr. School, Brampton, Ont. Guest speaker: Rev. Roy Berkenbosch. Worship and praise led by Colleen Reinders and Grace Moes. For tickets (\$25) call (416) 336-2920 or fax (416) 336-8344.   | Sept. 29        | CCBF's 6th annual golf tournament and B.B.Q. Proceeds for "Beginnings." At Knollwood Golf Ancaster, Ont. B.B.Q. at Redeemer College. For info, call (416) 524-1203. Rain date: Oct. 1.  |
| Sept. 18, 19 | Annual conference on "Teaching Reformed Theology" at Trinity Orthodox Ref. Church, St. Catharines, Ont. Speakers: Cornel Venema, Jerome Julien and Neal Hegeman. Call (416) 562-5196.   | Sept. 29-Oct. 3 | Teake van der Meer, well-known Frisian comedian, visits Canada! Sept. 29: Knox Chr. School, Bowmanville, Ont.; Sept. 30: Adelaide McDonald School Strathroy, Ont.; Oct. 2: Vineland Public School, Vineland, Ont.; Oct. 3: Jarvis District Chr. School, Jarvis, Ont. All evenings start at 8 p.m. For info call (519) 587-2162. |
| Sept. 19     | 15th annual fall fair, 9:30 a.m., Camp Shalom, Cambridge, Ont. Theme: "Back on the farm." Lots to see and do!   | Oct. 7          | Fall rally of the Can. Fed. of CRC Women (Wyoming Region), 10 a.m., First CRC, Sarnia, Ont. Speakers: Carol Kent and Rev. John Van Til.   |
| Sept. 20     | "25 Years of Miracles," a special service of celebration for the ICS community, 7 p.m., Convocation Hall, U. of T., Toronto, Ont. For info, call (416) 979-2331.  | Oct. 10-11      | 40th anniversary of the Reformed Church, Drayton, Ont.  |
| Sept. 22-24  | Concerts by the famous Dutch choir "Vox Jubiliati" (Waddinxveen, the Netherlands). All events at 8 p.m. Sept. 22: St. Paul's Presb. Church, Peterborough, Ont.; Sept. 23: Forward Baptist Church, Cambridge, Ont.; Sept. 24: Bayview Glen Church, Thornhill, Ont.   | Oct. 13-30      | CSS's Adriana Pierik will be in the Lower Fraser Valley, B.C.   |
| Sept. 25     | Redeemer College Alumni Homecoming, starting with 6 p.m. barbecue, at Redeemer College, Ancaster, Ont.  | Oct. 16-18      | M2/W2 10th anniversary celebrations at Lendrum MB Church, Edmonton, Alta. Also at Dalhousie MB Comm. Church, Calgary, Alta., and Community Hall, Duchess, Alta. Speaker: Vicky Dyck.  |
|              |   | Oct. 17         | Annual meeting of the All-Ont. Diaconal Conference at John Knox Chr. School, Brampton, Ont. Join over 400 in a day of fellowship & training. Choose from 16 workshops and 15 seminars to help you grow in a ministry of mercy in Christ's name. Call (416) 646-4511 for a registration form.                                    |
|              |   | Oct. 24         | "Reclaiming our Heritage." Province-wide rally of the Chr. Heritage Party, 4:30 - 8:00 p.m., Polish Canadian Cultural Centre, Calgary, Alta. For info, call (403) 252-3673.   |



# News

## Canadians aid ministry at Mexican garbage dump



These cans have been collected by the people who live on the dump site. They are paid a small amount of money after the cans have been delivered and weighed.

### Bill Fledderus

COACALCO, Mex.—On a mountain-side overlooking Mexico City is a dump which over 150 people call home. Karen and Martin Arroyo see it as a mission field.

The residents, who live in shacks made from garbage, eke out a low income at Coacalco by sorting recyclable materials from the truckloads which arrive every day. They are paid by the dump owner out of the money he makes on the materials.

The Arroyos are full-time missionary-teachers who have worked at several dumps in Mexico City, which with a population of 19 million is the second largest and fastest growing city in the world. At Coacalco they have erected a schoolhouse on the dump itself.

### Louisiana connections

In the schoolhouse Martin, a native Mexican, teaches night classes (from four to six o'clock) to educate the adult garbage pickers. His wife Karen, a Louisiana native, spends her mornings (from ten until one o'clock) teaching the 40 dump children there. Because of their poverty, the children are not enrolled in public schools.

Various Mexican churches and civil service groups co-ordinate donations of breakfast food, medical and other assistance for the Arroyos' ministry. The couple's work is made possible by financial support from "some Louisiana oil man," according to Tim Raakman of St. Catharines, Ont.

Raakman is one of four young people from various parts of Ontario who recently spent two weeks of their summer vacation

working with the Arroyos. His group, which raised its own funds, brought along toys, clothes, 150 pairs of shoes and many types of medicines for the dump dwellers.

but they they make the best of it."

One day the owner of a nearby amusement park donated free tickets, and the group was able to give 30 children a rare day away from the dump.

"For them to let us take their kids shows a lot of trust," says Raakman. "Some didn't allow their kids to go, but most did. Considering that for most of them their children are all they have in the world, that's pretty remarkable."

"The smell at the dump is actually much better than in the city," adds Raakman, "because the dump is up high where there is a bit of a breeze." He adds that the view from up there is also quite breathtaking.

### Cross-cultural opportunities

A Mexican pastor and a retired American doctor who also work in the area asked Raakman to consider a job running a new bakery they have established in another part of Mexico. (Raakman has a baker's training).

I seriously considered it," he says. "These cross-cultural opportunities are an exciting way to serve God. But I felt that I should go back to school first. If I don't now, I probably never will." Raakman is now off to Reformed Bible College in Grand Rapids, Mich.



Team member Jennifer Wonder of Whitby, Ont., stands with a mother and her child near their home.

### Visiting Canadians

"At the dump we helped with breakfast handouts, did some construction work, built desks, poured a cement floor for the school and tried to build some outhouses," says Raakman.

"Actually we had to abandon the outhouse construction because the ground was packed too hard. We got about three feet down, and it got to be as hard as stone. Nothing we tried could penetrate that ground. Even a backhoe they called in broke in the attempt."

The visiting Canadians also performed puppet shows for the children — Spanish-language shows with a Christian message which they had learned here in Canada — and were involved in evangelism and services at local churches.

### Sense of community

Raakman says he and the other group members were impressed with the sense of community among the people who live on the dump.

"There wasn't really any competition or fighting among them. They often helped each other out. They're in a bad situation,

NOTE: Raakman's group was organized by Christian Network Ministries of Ontario, which can be reached at "Hands of Hope" Box 47, Alma, Ont., N0B 1A0 or by phone at 519-846-0135.

## Geography of Mexico City

Mexico City, troubled by some of the worst smog and pollution in the world, lies 2,309m (7,525 ft) above sea level in a high oval valley called the Valley of Mexico. Mountains surround the valley, which is really an old lake bottom from which there is no natural drainage. The soil is therefore somewhat spongy and has caused buildings and certain parts of the city to sink at a rate of a foot per year. New buildings are constructed on special supports to avoid the problem.

The city proper boasts more than 10 million inhabitants, while the metropolitan area is home to more than 19 million.

## News Digest

Marian Van Til, column editor

### New flu vaccine available in Manitoba

WINNIPEG (Canadian Scene)—Manitoba Health Minister Donald W. Orchard has announced that his province now has a new vaccine which protects children against influenza type B infections. The vaccine will be added to the regular children's immunization program at no cost to parents.

Orchard says influenza type B infections cause a number of serious diseases in small children, including a form of meningitis (but not the form which caused concern in Eastern Canada earlier this year). There have been vaccines against flu type B for some time but "only recently has this particular vaccine, which meets safety and efficacy standards and can be mixed with existing vaccines, been available," says Orchard.

Manitoba will purchase enough vaccine to immunize the 17,000 children born there each year and children up to five years old who haven't previously been immunized. While only about 20 Manitoba children a year are reported with type B flu, this type of flu is sometimes fatal.

### Frisian bull breaks breeding record

AMSTERDAM — A Frisian bull named Sunny Boy, thanks to artificial insemination techniques, becomes a father every two minutes. He has now broken breeding records by producing his one millionth batch of sperm, his breeder said on June 29. As of that time he had "done 970,000 so far, which as far as I know is already the world's highest level of production," explained Jacob Chardon, general manager of the KIO Co-operative for Artificial Insemination in the Frisian village of Harfsen.

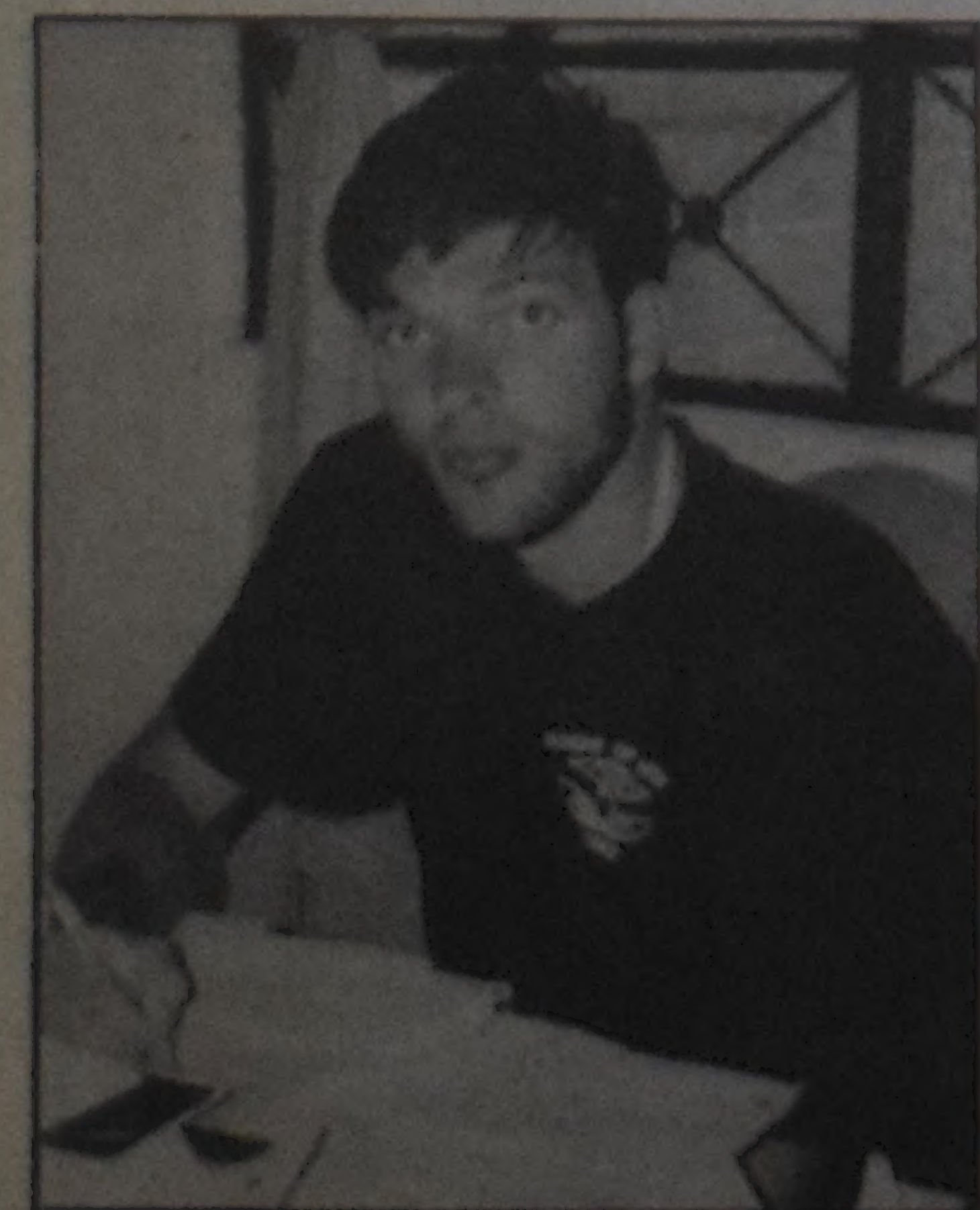
Sunny Boy works five days a week producing sperm—which is shipped to 30 countries around the world. The bull has sired as many as 300,000 calves in a year, making him a celebrity in the Dutch agricultural press.

### Brain reacts differently to words and music

MONTREAL—A McGill University research team has announced that their work shows that the brain differentiates music and language, even though both are communicative, both involve the same senses and both are concerned with translating ideas into sound.

Brain scans of pianists as they played indicated that the neural networks which control music and language are distinct. "It's fascinating that we don't read music in the same way as we read words," said Dr. Justine Sergent, head of the research team. This explains why some musicians who suffer brain damage may not be able to speak but may still play and enjoy music.

Scans taken while pianists were sight-reading, playing and listening clearly showed a neural network running throughout the brain that runs independently of language functions and is concerned with music only. Research also proved what every music student can tell you, that some musical activities are less stimulating than others—scales, for example, caused "the rapid shutdown of many musical brain centres."



Team member Tim Raakman prepares a testimony in the house where team members stayed during their two-week visit.